In-Service Teachers' Conceptions of Racial Identity

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Dedication

For my mom and dad.

Abstract

There is a large discrepancy between the racial identities of current teachers and the students they teach. In the United States, white middle-class women constitute 90% of the teaching population (Picower, 2009), while students of color comprise approximately one third of the population, with an expected increase to approximately two thirds by the year 2050 (Howard, 2003). This discrepancy in racial identities often leads to deficit views and colorblindness within classrooms, resulting in the continued replication of dominant forms of power. Therefore, it is crucial to examine racial identities of teachers in hopes to build and expand on the current understandings of the role that race and racial identity have within classroom spaces.

With an ethnographic study, I examined how teachers conceptualize their racial identity. How are teachers' racial identities and their students' racial identities represented in practice? How do teachers conceptualize their racial identities and their students' racial identities within their practice? The research was conducted at an urban middle school with five white, female in-service teachers. The study centered around a book club series using perspectives from critical race theory. Influences on racial identity were identified from power domains using theories of pedagogy of the oppressed (Freire, 1993) and intersectionality (Hill-Collins & Bilge, 2016).

Methods of qualitative analysis and an iteration of critical discourse analysis (Gee, 2014) were used to highlight findings. Findings demonstrated that teachers constructed their identities in a dual or hybrid space between oppressed (constrained power) and oppressor (empowered). By illuminating domains of power (interpersonal,

disciplinary, cultural and structural) I was able to examine how these domains inform racial identities, where they overlap and how intersections of multiple domains influence participants' conceptions. Additionally, participants named oppressive systems that influenced the complexities of their conceptions of racial identities. Participants valued the intricacies of students' dynamic identities and conducted practices that embraced an urgency towards learning in order to combat academic underachievement. This dissertation makes a contribution to understanding the intersections that educators are between and within. This study has further implications for how teachers continue to practice with pedagogies and mindsets that validate and value the identities of both students and teachers, while simultaneously teaching within schools where dominant forms of knowledge and understandings are often valued.

Table of Contents

Tables:

Chapter 1

Introduction

Although I did not know it then, this work began years ago for me. My passion for this topic is rooted in my personal life and my thinking about racial identity. I was teaching in Washington D.C. in a south side school where the student population and neighborhood was primarily African American. I would commute across the river from my predominantly white Capitol Hill neighborhood to my school's community each morning. Despite the two-mile proximity, there was a distinct difference between the population in my neighborhood and the neighborhood where I taught. While adjusting to my school community was complicated, it felt normal going home to a white community comparable to the one I had lived in all my life.

It was my first year of teaching and I had no idea what was in store for me when the students walked in the door even though I felt I had a solid understanding of the pedagogical skills for effective teaching. I understood cognitive processes associated with assorted learning styles. I had a firm understanding of disciplinary knowledge necessary to teach content. I had the philosophical belief that every student could learn. I understood many components of teaching, but my classroom was still a struggle. My classroom management left something to be desired, partly because I felt ill-equipped to form authentic and genuine relationships with the students. This led to a lack of confidence in the classroom and left me grappling with my identity as a teacher.

During this stressful phase, I heavily relied on two teachers on my team. I would reflect on my teaching with them and ask them questions. They would observe me and provide feedback on a daily basis. They would spend their planning period in the back of

my room, assuring me or simply redirecting off task students.

We soon became three friends spending time outside of school planning and discussing issues and practices within our classrooms. Jared is a tall African American man with long dreadlocks. Janeysha rocked her Afro and "Black is Beautiful" t-shirts. One Friday evening after finishing a late dinner at a popular Capitol Hill restaurant, the three of us began walking back to our cars. I vividly remember the beautiful row home with a light capturing the front of the white brick, the sidewalk leading to the classic majestic front red door. The garden was immaculate and one specific flowering tree caught my eye. I proceeded to walk through the home's open gate up the sidewalk in order to get a closer glance at the budding tree. It was at this point that Jared asked what exactly I was doing. I quickly responded, explaining my desire to get a closer look at the tree. Jared said, "This is the difference between you and me. As a Black man I know I can't walk through a gate, up someone's sidewalk in order to take a gander at a budding tree in their yard."

His statement was a point of departure for me into a new world starting to understand what and how humans represent as racialized beings. With little exposure and no meaningful relationships with people unlike myself, I had never understood my own racial privilege nor what race meant for others. Race was not just simply black skin, dreadlocks or Afros as previously described. It was within this naive state that I began to develop a critical consciousness of what my own whiteness meant to me and others. This inquiry and understanding grew as I spent the remainder of the year working alongside these two, attempting to understand what race meant for me in front of my African

American students. However, I also recognized how my naive disconnect with racial awareness and identity needed greater study. While this project is an individual exploration, I also believe that it has meaning for other urban educators who have similar racial identities, upbringing, attitudes and beliefs.

A few themes evident in this narrative will be relevant to the subsequent chapters: I am a white educator in an entirely African American school; I taught in a school that racially mirrored that community; I lived in a community that mirrored my own whiteness. This project illustrates my personal experience with communities and schools that are still largely racially segregated. In my small Minnesota town, with little exposure to people of color, I didn't understand the power and privilege that is carried within my whiteness. The school I attended as a child, had many Eurocentric norms that I assumed were "normal". I was never prompted to examine my racially identity; I was typically with people that looked like and exhibited similar characteristics as myself.

After this year of teaching, I returned to the University of Minnesota to focus much of my graduate work on questions related to teacher education, race and power. I was particularly interested in my own work as a white, middle class educator but also interested in teacher preparation with a focus on racial work. Through critical studies of race, whiteness and teacher education, I began to develop a theoretical framework for my work with racial identity and shaping identities of educators.

While conducting graduate work, I continued to teach and examine my racial identity within the classroom at LIP: Success Academy. I was continually stunned by the fact that year after year there was so little discussion of race within the professional

development trainings. It was obvious that the majority of staff were white female middle class educators who served a majority of students of color from underprivileged backgrounds. Over the years, we battled school culture issues, staff turnover, behavior struggles and weak test scores.

LIP: Success Academy educators and student demographics are not foreign to the demographics or achievement prevalent in today's schools. Students of color currently comprise approximately one third of the U.S. school population and higher in some urban communities (Howard, 2003). It is projected that by the year 2050 African American, Asian American and Latino students will constitute close to 67% of all U.S. students (Howard, 2003, p.195). To the contrary, 90% of teachers that begin teaching in today's schools are white middle class women (Picower, 2009). Therefore, there is a large discrepancy between the racial identities of typical current teachers and the students they teach. This discrepancy often leads to deficit views and colorblindness within classrooms and therefore continues to replicate dominant forms of power. If left unexamined these racial discrepancies are likely to grow larger as the United States experience a larger influx of immigrants and an increasing number of U.S.-born ethnic minorities (Banks, 2001). It is imperative to have pre-service and in-service teachers examine their beliefs regarding race, whiteness and their own racial identity. This examination might deconstruct dominant perspectives, examine potential deficit lenses and help one discover current forms of oppression.

Therefore, it is critical examine teachers' conceptions of the role of race and racial identity has within classroom spaces, in order to build upon and expand these

conceptions. This study examines *how teachers conceptualize their racial identity? How are teachers' racial identities and their students' racial identities represented in practice? How do teachers conceptualize their racial identities and their students' racial identities are represented within their practice?*

I began the story of how I became interested in racial identity and why this work is important to me. In chapter two I discuss the theoretical framework that grounds this study. Critical race theory within education is the theoretical foundation along with other literature that is pertinent to this study. Within this chapter, I highlight some of the empirical studies that are relevant to this work. Finally, I identify where my study deviates from the other studies by discussing theories of intersectionality (Hill-Collins & Bilge, 2016) and pedagogy of the oppressed (Freire, 1993).

In chapter three, I explain the methodology of the study. Ethnographic research methods and an iteration of critical discourse analysis (CDA) as method and theory (Gee, 2014). I also describe the research setting and participants. Additionally, I explain my lens and positionality within the study recognizing that my role in the research setting and the work environment was already intertwined. Lastly, I discuss critical discourse analysis and the qualitative methods of analysis that were conducted.

Chapter four discusses the qualitative analysis themes that were relevant to discussions, practices and narratives around racial identity. First, race was considered complex and not simply the color of one's skin. Participants highlighted systems of power and oppression that influenced the identities of people. They recognized how systems influenced their own understandings and perspectives by discussing their bias,

assumptions and gaze. Second, participants viewed identities as dynamic, they didn't see deficits within students and instead valued the identities and language they brought with them to the classroom. Participants believed that education was more than teaching content but described teaching to the "whole child." Teachers also brought their authentic self to their work, discussing ways in which they integrated individuality to their practice. Lastly, teachers recognized schools as spaces that perpetuated circumstances of society and conducted practices that worked in opposition or combatted these oppressive systems. This theme highlighted that due to these injustices there was an extreme urgency for learning with high expectations in order to assure achievement.

Chapter five examines how identities are influenced by domains of power. Hill-Collins and Bilge's (2016) theory of intersectionality discusses domains of power that are influential to identity. Specific narratives stressed that participants were not solely speaking to their racial identities but there were other influences of class, gender, ethnicity, sexuality. Additionally, I examined how these different power domains impacted their conceptions. The power domains prescribed different ways of being, acting, and teaching within classroom spaces and influenced the ways teachers conceptualized their identity within classroom spaces. Using Gee's (2014) framework of critical discourse analysis, I dissected narratives to examine these conceptions and influences from multiple domains of power.

Chapter six concludes with a discussion of future research.

Chapter 2

Theoretical Framework and Literature Review

This chapter discusses the theories of identity that ground this study. Interested in how teachers conceptualize their own racial identities as well as those of their students and their practice, I begin by defining race and racial identity with definitions from the scholarship. In section two of this chapter, I focus on the work of scholars who theorize identity using critical race constructs (Crenshaw, 1995; Delgrado & Stefancic, 1993; Freire, 1993; Ladson-Billings, 1999; Marx, 2006; Solorzano, 1998; Zamudio, Russel, Rios & Bridgeman, 2011). In section three, I examine current empirical studies within teacher education that use critical race theory to explore a teacher's racial identity.

In section four, I describe Freire's (1993) theory of the pedagogy of the oppressed and Hill-Collins & Blige's (2016) theory of intersectionality which I situate within critical race theory. Both of these theories examine power dynamics that effect one's racial identity and how power influences the construction of identity. Both frameworks also use critical inquiry and praxis in order to highlight how theory informs practice. Critical inquiry and praxis were imperative in order to answer my research question regarding the representations of one's racial identity within teachers' practices because these theories relate the ideas, conceptions and understandings directly to practice. Freire's (1993) *Pedagogy of the Oppressed* explicitly names oppression as a result of different power structures within the world and further describes people as either oppressed or oppressors. His theory also examines how oppression is replicated through thoughts, actions and words and transformative action is required in order to overturn the

oppression. Intersectionality identifies the multiple domains of power, resulting in multiple forms of oppression. Second, by specifying different forms of power, this framework provides a lens from which to identify where power domains overlap and influence each other. Examining these overlaps or intersections helps to explain influences on the development of racial identity of the participants.

Race and Racial Identity Definitions

According to Smedley (2005), "The consensus among most scholars in fields such as evolutionary biology, anthropology and other disciplines is that racial distinctions fail on all three counts - that is, they are not genetically discrete, are not reliably measured and are not scientifically meaningful" (p. 16). Therefore, there are no biological explanations for the construction of race, but we as humans assign meaning to race, making it a social construction. These constructions are often created on the basis of physical features. Van den Berghe (1967) defines race as "a group that is socially defined but on the basis of physical criteria, including skin color and facial features" (as cited in Tatum, 1997, p. 16). The social construction of race comes from many different locations within one's identity: experience, lack of experience, media, books, etc. Tatum explains, "Most of the early information we receive about 'others' - people racially, religiously or socioeconomically different from ourselves - does not come as a result of first hand experience. The secondhand information we do receive has often been distorted, shaped by cultural stereotypes and left incomplete" (Tatum, 1997, p. 4). Consequently, if race is socially constructed, primarily by information we receive and

experiences we have, then we should be able to unlearn these narratives that are written for and by us and reconstruct what race represents to us.

I began this research in hopes of attaching my findings to Helms's Racial Identity Theory (Helms 1994). However, I found this theory too limiting due to its linearity and constricting statuses. I did, however, use Helms's definition and description of the term *racial identity* as a guiding premise of what constitutes this identity throughout the study and data collection.

Therefore, it is a necessity to share this definition as a foundation to this study.

Helms (1994) provides a framework for understanding how we construct and reconstruct the meaning of race. Helms's theory discusses racial identity using sociopolitical and economic conveniences rather than biological (Helms, 1994). According to Helms's theory, racial identity is not simply built on how people look, but rather on how people are racialized by others and how they racialize themselves. This meaning of racial identity is then socially constructed by self and others. Helms's model assumes that all people are socialized and experience racial identity development and constructed within racial statuses. Content within each status is different for each racial group due to the sociopolitical power differences that exist for different racialized groups and domination or oppression due to these power structures (Helms, 2004). The content within each status is characterized as thoughts, feelings, commitments, ideals, attitudes, behaviors or emotions (etc.). And the oppression and domination are often in relation to how societal resources are differentially allocated and the environments in which these are allocated (Helms, 1994). For Whites, status content includes how they view their

domination or power and the effect of this on others. For people of color, status content includes how they view oppression or power and its effect on others. These two notions are continued along a spectrum where the contact status is the earliest stage of development and the maturation status is furthest status in their understanding (Helms, 1994).

Helms explains that the general developmental issues for Whites includes abandoning entitlement not as an individual but from a general frame of sociopolitical domination. When entitlement or privilege are all one knows and the media and other informants continue to replicate this state, one has a difficult time recognizing the oppression that entitlement and privilege potentially cause others. In contrast the development for people of color, according to Helms, is in overcoming internalized racism and oppression in its various forms. Development potentially occurs by moving into successive racial identity statuses. Helms defines these statuses as, "Dynamic cognitive, emotional and behavioral processes that govern a person's interpretation of racial information in her or his interpersonal environments" (Helms, 1994, p. 10). Maturation is then triggered by a combination of cognitive affective complexities within the individual as well as race-related environmental stimuli (Helms, 1984 & 1989). When individuals are unable to process these environmental stimuli they are forced to cope; consequently, new schemata begin to evolve and move people into new statuses. A greater description and explanation of the book club will be provided within the next chapter, however, it is important to note that the intent of the book club, was to provide race-related stimuli for participants to bring awareness of oppression and power

that certain people hold or fail to hold. The book club took a critical stance on race, oppression and power with the frame of critical race theory. In section two, I provide the framework within which the book club was constructed, as well as underlying frame of this study as a whole.

Critical Race Theory

Critical theory within education stems from methods developed in critical legal studies. Crenshaw (1995) notes that there is not a specific set of methods that all critical race scholars follow, but all have common goals in order to understand how "white supremacy and subordination of people of color have been created and maintained in America" (as cited in Ladson Billings, 1999, p. 214). These scholars analyze the policies and legal scholarship that continue to favor whites over people of color within the judicial system. They analyze the legal ideology and discourses that seem to operate and continue to legitimate certain policies while at the same time, delegitimizing other policies. According to Crenshaw (1995), "Scholars in the critical legal studies movement decipher legal doctrine to expose both its internal and external inconsistencies and reveal the ways that legal ideology has helped to create, support and legitimate America's present class structure" (p. 212). This class structure legitimizes and supports those classes that are significant or within positions of power, while at the expense or subordination of minority groups not within positions of power. Therefore, critical legal studies examine the discourse within laws and policy, which empower certain populations and disempower others.

While Freire (1993) writes from a critical pedagogical framework, however his initial chapters highlight the individual and systematic oppression that people face from a critical perspective. Macedo discusses, "Freire's later works make it clear that what is important is to approach the analysis of oppression through a convergent theoretical framework where the object of oppression is cut across by such factors as race, class, gender, culture, language and ethnicity (as Cited in Freire, 1993, p. 15). I use Freire (1993) to help define oppression which stems from dehumanization. Freire (1993) states, "Dehumanization, which marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it, is a distortion of the vocation of becoming more fully human...The struggle is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanize the oppressed" (p. 44). Therefore, there are oppressors that uphold these dominant perspectives and people outside of the dominant perspective defined as oppressed. Further, "Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor" (Freire, 1993, p.47). The dominant oppressors are prescribing what is deemed as acceptable behavior within the system and the oppressed conform to this dominant behavior in order to be deemed acceptable. Marx (2006) admits, "Whites remain in the dominant social and power position. This understanding of racism is directly connected to critical race theory, which is a perspective that emphasizes the systematic - even normal - state of racism in the United States" (p. 6). With this statement, critical race theory highlights the norm of whites as dominate in power (i.e. they are the oppressors),

while at the same time recognizing that oppression in the form of racism is enacted within micro and macro levels. Micro levels of oppression are individual acts of racism, discrimination and oppression. Macro levels of oppression are performed on a grander scale institutionalized by policy and political forces.

Critical race theory, specifically in education, "challenges the dominant discourse on race and racism as they relate to education by examining how educational theory, policy and practice are used to subordinate certain racial and ethnic groups" (Solorzano, 1998, p. 122). While critical race theory challenges the current state of oppression, it does so recognizing the historical roots of racism (Zamudio, Russel, Rios, & Bridgeman, 2011). Once one can recognize these systems of oppression s(he) can begin to challenge these individual acts of racism, subordination and the current status quo.

Delgrado and Stefancic (1993) identify ten major themes within a larger study of critical race theory. Within these themes there were two that were also integral within the critical theoretical framework of educational literature. These two themes are the critique of liberalism and critique of the majoritarian mindset (Delgrado & Stefancic, 1993 p. 462). Delgrado and Stefancic conclude, "Virtually all critical race theory is marked by a deep discontent with liberalism, a system of civil rights litigation and activism characterized by incrementalism, a fail in the legal system and hope for progress, among other things" (Delgrado & Stefancic, 2013, p. 7). These critiques examine neutrality of race, color blindness, or the current electoral system (Delgrado & Stefancic, 2013, 1993). The other theme was a critique of the majoritarian mindset, which was described as understandings or assumptions the dominant group carries to discussions regarding race

(Delgrado & Stefancic, 1992, p. 462). Similarly, these themes were discussed within critical theory of education, the myth of meritocracy was comparable to critique of liberalism and domination of white power was akin to majoritarian mindset.

There is an age old saying that this country was built upon immigrants coming from abroad who hoped to start a new and prosperous future. I've heard my grandfather explain the story of his father coming over from Sweden to a small Minnesota town. He taught himself English, learned how to cut hair and worked hard to make ends meet as a barber. He provided minimal financial means to his children. Through hard work, diligence, merit and education, his children each landed higher-paying and higher-ranking jobs than their parents. These higher paying jobs assisted subsequent generations with greater support. There was a legacy belief that with hard work, diligence, and merit anyone could succeed and prosper here in this new land. However, what this grand narrative fails to highlight is that historically the majority of free immigrants moving to the United States were similar to my great grandfather, i.e. they were white males. This narration is one that helps to maintain this myth within the United States, a myth that alludes to the US being built on a merit based system and those that work hard can and will succeed.

A similar master narrative continues to reside within the American public education system, namely that students are provided a free and equal education (Zamudio et al., 2011). This constructs an image of a society in which all individuals are provided a fair and equal playing field and individuals rise or fall based on their own merits and efforts. Further, if one has motivation, intelligence, drive and a hard work ethic, one can

and should succeed. Alternatively, if one doesn't work hard, is unintelligent, or unmotivated, then they will fail. These concepts outline the myth of meritocracy within the public school system. However, "Critical race theory practitioners interrogate and contest the concept of meritocracy and reveal it as a myth that not only fails to provide equal opportunity but also contributes to racial inequality" (Zamudio et al., 2011).

The second major tenet of critical race theory builds upon the myth of meritocracy, which is the continuation of domination of white power or majoritarian mindset (Delgrado & Stefancic, 1993). Bonilla-Silva (2014) discusses the boundaries that segregate people on a basis of race and social class. This is one example of how separation and segregation among racial groups continues. This separation within neighborhoods also leads to schools that are segregated, despite the numerous policies that are put into place to create equality. Nieto (2005) explains that students in the United States are now more likely to attend racially segregated schools than any other time in the past (p. 58). With schools being more segregated, this perpetuates inequalities within education by providing different schools with different resources. This leads to more access at certain schools and less to other schools. On the contrary, some schools are then held to lower expectations, producing students with reduced access for future careers. In the following paragraphs, I discuss how education and schools contribute to these inequalities by perpetuating this dominance of power and specifically how this is perpetuated from the mindsets of educators. This dominance of power infiltrates the myth of meritocracy and questions why all students can not be as successful as those within the dominant circle.

Replication of Dominance Through Deficit Perspective. Teachers continue to perpetuate the cycle of dominant white power by viewing students of color from a deficit lens. Yosso (2005) explains, "One of the most prevalent forms of contemporary racism in United States schools is deficit thinking" (p. 75). This deficit lens has roots within a teacher's understanding of culture, diversity and racial difference. First, if we examine the predominate pre-service teacher identity as white middle class American, one assumes these teachers attended formal educational institution. Gay (1995) alludes to the notion that many of these educational institutions are deeply ingrained with European and middle-class origins (p. 9). Therefore, many teachers see Eurocentric education as normal or typical. These Eurocentric origins infiltrate content, pedagogy, discipline, language etc. Alternatively, anything that is incongruent to their Eurocentric experiences of schooling are often considered lacking or defined as a "deficit."

Valencia and Solozano (1997) name multiple deficits that are associated with students of color. First is the deficit of language: If students didn't speak or use standard English they were viewed as a deficit. Instead of recognizing the benefit of multi-lingual students, many students are labeled negatively for their inability to speak standard English. Marx (2006) explains the notion that teachers termed the language used by students as, "slang," or "street language" and "poor English," when they were not speaking in standard English (p. 55). Valencia and Solorzano (1997) name multiple other deficiencies that students are labeled with such as deficits of esteem and intelligence or deficits of families. Gonzalez (2005) discusses a "culture of poverty," which was a

cultural deficit that highlighted students lack of necessary socialization skills or scholastic achievement desired for all students (p. 34).

When teachers view students with attributes as deficits rather than valuing these attributes as strengths, this plays into the maintenance of the dominant white Eurocentric schooling and therefore replication of white as normal. It also lends itself to the myth of meritocracy when examining who is the judge of merit and hard work, often the teacher from their white Eurocentric perspective. In addition, it messages to students that their culture and identities are not valued to the degree of white Eurocentric culture. Schools unconsciously begin to assimilate students towards white cultural norms and students likely begin to let go of their individual and home culture. Scholars allude to the idea that part of educational attainment can be attributed to the ability to assimilate into ways that the mainstream construes as culturally superior (Duncan-Andrade & Morrell, 2008).

Teachers and schools often view students with deficits and determine what to teach based on the social, cultural and academic needs of their students. Often these teachings are deemed valuable by the dominant society. Yosso (2005) highlights Bourdieu's term of cultural capital as the "accumulation of cultural knowledge, skills and abilities possessed and inherited by privileged groups in society" (p. 76) and argues that it is the dominant cultural capital that continues to be taught in schools in order maintain power and the Eurocentric experience. Yosso (2005) states, "A traditional view of cultural capital is narrowly defined by White, middle class values and is more limited than wealth - one's accumulated assets and resources" (p. 77). She continues to identify aspects of community cultural wealth – such as aspiration, social navigation, linguistic,

resistant and familial capital – that are rarely recognized within the dominant cultural capital (Yosso, 2005).

Replication of Dominance Through Colorblindness. A second theme that affects not only educators but also the population at large is the act and mentality of remaining colorblind. Colorblindness takes many forms and therefore has many repercussions. The first form of colorblindness was discussed in McIntyre (1997) where student teachers claimed to not see any color in their students. They wanted to claim that all children were created equal in their eyes, therefore there wasn't a need to differentiate color or race. In addition, a teacher's own whiteness wasn't recognized. Because race wasn't recognized this delegitimized the fact that race exists and racism still occurs. McIntyre (1997) states, "This invisibility to their own race allows white people to ignore the complexities of race at the same time that it minimizes their way of thinking about racism..." (p. 15).

If colorblindness minimizes race to an invisible concept, it also neutralizes whiteness. Marx (2006) states, "At the same time antiracist discourse is considered divisive and controversial, colorblind language is considered neutral, and even politically correct, by much of the dominant culture" (p. 17). This is evident when I give a racial description of someone. I often receive a puzzled gaze, as to why I would include their racial make-up in the description. It is recognized as politically incorrect to highlight race in casual conversation. Alternatively, excluding a racial description is considered normal, neutral and correct. However, in education this neutralizing of race is problematic as it is essentially norming whiteness. This leads to failure to see the

intricacies that are present within our students' racial identities. Then colorblind language, "superficially accepts diversity with the provision that it not be significantly different from the White norm and, most importantly, that it doesn't challenge the White norm" (Marx, 2006, p. 17). Marx (2006) continues to conclude that if students are viewed as being the same and are taught the same, then essentially this leads one to believe, "all children are White under the skin" due to the dominant white perspective (p.17).

Replication of Dominance Through Enactment of Whiteness. Given the previous sections, one can conclude that many teachers are potentially functioning in a deficit perspective that fails to recognize multiple forms of cultural capital and community wealth. They potentially neutralize whiteness and make race invisible. Many of these teachers then are perpetuating the cycle of privileging the dominant whiteness or Eurocentric perspectives. With this privileging of whiteness, people fail to acknowledge the inequities that are prevalent for some racial groups (Modica, 2015). Modica (2015) states, "Whites do not identify nor recognize the inequities that are prevalent and therefore maintain this status of dominant privilege" (p. 3). Similarly, Tatum discusses the notion that most white student teachers believe our society to be just and equal and fail to recognize the inequities that exist (Tatum, 1992). Not only do we fail to recognize the inequities but we also silence any discussion of these. By silencing, we then affect our students' racial identities by not constructing space for students to think critically regarding their own racial identity, impacts of race, or the value of the cultural knowledge they carry. These acts continue to put our students of color in positions of lesser power

while teachers maintain their dominant status. These actions and lack of actions are all taking place in educational institutions; therefore schools become key sites of socialization and cultural reproduction replicating these cycles (Goldenberg, 2014).

As discussed in the introduction, there is a large discrepancy between the racial identities of current teachers and the students they teach. Also, it is noted that these discrepancies are viewed and made relevant within education through deficit views, colorblindness and replication of dominant power. If left unexamined, these discrepancies are likely to grow larger as the United States experiences a larger influx of immigrants and an increasing number of U.S. born ethnic minorities (Banks, 2001). It is imperative to have pre-service and in-service teachers examine their beliefs of race, whiteness and their own racial identity. This examination could deconstruct dominant perspectives, white norming and assimilation pedagogies, while examining deficit lens and multiple forms of oppression or discrimination. It is through racialized beings that we bring beliefs, values and understanding into the classroom (Marx, 2006). Therefore, it is only the *racialized beings* that deconstruct these beliefs, values and understandings.

Not only is racial identity development important for individuals but it also has important implication for classroom practice as well. Within multicultural teaching, white teachers with more mature racial identities are likely to experience greater effectiveness in teaching situations than those with poorly developed racial identities (Carter & Goodwin, 1994). Howard (2003) indicates that teachers must be able to construct pedagogical practices that have significance and meaning to students' social cultural realities. These practices should aim to include students' cultural wealth. This is

unattainable if teachers aren't able to recognize students' cultural realities and assets. However, Gay (2000) states, "Even without our being consciously aware of it, culture determines how we think, believe and behave and these, in turn, affect how we teach and learn" (p. 9). Despite our recognition and awareness of racial identity, this may not even be enough to relearn and deconstruct our prior understandings as we unconsciously embody and carry these. But it can initially serve as a potential paradigm shift.

Findings Within Empirical Studies

When searching for empirical research on developing racial awareness and identity within teachers, I used terms such as developing critical consciousness, critical multiculturalism, cultural competence, social justice, challenging racial intolerability and understanding race consciousness. These terms were framed with the notion that encouraged teachers to take a stance on racial inequities and demanded a disruption to systematic discrimination and institutionalized racism. Of the studies examined, teachers were "developing" awareness of their racial identity. Development was described as an evolutionary process that occurs over time (Bloom, Peters, Margolin, & Fragnoli, 2015). All of the studies examined educators' development of awareness of race, whiteness, and self in order to enact pedagogies of critical multicultural education, culturally responsive education or culturally relevant education.

All of the studies I examined contained theoretical frameworks that included critical race theory. This provided the frame from which to understand the pre-service teachers' critical awareness of race and current racism. One study used Lave and

Wenger's (1999) theory of situated learning theory to understand how this critical awareness is built within communities of practice (as cited in Flores, 2007, p. 20). There were three studies that used Helms's Racial Identity theory and analyzed behaviors based on belief categories defined in each of the statuses (Bloom et al, 2015, Lawrence & Bunche, 1996; Lawrence & Tatum, 1998). It was evident that all studies took a critical stance on viewpoints of dominance, discrimination and oppression.

Four of the studies were conducted within a university setting connected to a required multi-cultural or diversity course (Bloom et al. 2015; Durden & Truscott, 2013; Lawrence & Bunche, 1996, Lawrence & Tatum, 1998). In these studies, coursework was a major intervention and tool from which pre-service teachers, reflected, analyzed and learned. These four studies examined the impact of these courses on their racial identity. Four studies were done within a school setting and explored how racial identity development occurs within practice and is built upon in current teaching (Cross, 2003; Flores, 2007; McDonough, 2009; Ullucci, 2011). These studies didn't have an intervention, but explored the phenomena of racial identity development over time. This took the form of teachers' reflections on their beliefs and their own racial identity.

The studies were done using qualitative methodology. Most applied methods of case study or ethnography in order to examine racial identity development over time. "The social and educational world is a messy place, full of contradictions, richness, complexity, connectedness, conjunctions and disjunctions" (Cohen, Manion, & Morrison, 2001, p. 219). This precisely summarizes the complexities of examining racial identity and why ethnography and case study are used as methods of discovery with this

data. Both of these methods allow personal contact with the researcher to gain a holistic perspective on the phenomena (Patton, 2002). The firsthand experience with the setting and with people lends the research to inductive findings (Patton, 2002). In addition, this method of research may have the opportunity for the researcher to see things that often are unnoticed by people within the setting, bringing a nuanced lens to the data (Patton, 2002). Similarly, racial identity work within case studies provided critical incidents bounded by cases and provided themes across cases (Patton, 2002).

Seven of the studies had sample sizes that ranged from one to twelve participants. Two studies were larger in nature, where participants were completing a required teaching course (Bloom et al. 2015, Lawrence & Tatum, 1998). The majority of the studies collected data through interviews and observation where participants self-reflected on their understanding of their own race (Durden, 2013; McDonough 2009; Ullucci 2011; Flores 2007; Cross, 2003; Lawrence and Bunch, 1996). Three studies included methods of reflection such as weekly written reflection, dialog and storytelling within classes or self interviews (McDonough, 2009; Flores, 2007; Lawrence & Tatum, 1998). One study used an open-ended questionnaire as the sole method to gather data (Bloom et al., 2015). Lawrence and Bunche (1996) and Lawrence and Tatum (1998) studies had pre and post self interviews where the students interviewed themselves and their development over the course of the semester.

Four studies analyzed the data using methods of qualitative analysis, by identifying underlying codes and themes within their theoretical frames of critical race theory (Durden & Triscott, 2013; McDonough, 2009; Ullucci, 2011) and one used critical

multicultural education (Flores, 2007). Three of the studies specifically used Helms's racial identity model to construct codes and themes that tied specifically to racial identity development (Bloom et al., 2015, Lawrence & Bunche, 1996; Lawrence & Tatum, 1998).

There was an array of findings, based on the questions addressed and the theoretical framework. Two studies concluded that despite the fact that the studies were conducted over the course of one semester, participants grew along Helms' stage model of racial identity development (Lawrence & Bunche, 1996; Lawrence & Tatum, 1998). Durden and Truscott (2013) found, "Participants were able to make connections about teaching in the classroom to outside influence (socio-historic)" (p.77). According to Lawrence and Bunch (1996) participants gained new understandings of prevalence of racism and actions to challenge discrimination (p.10). Some participants recognized and identified their own miseducation (Lawrence & Bunche, 1996; Lawrence & Tatum, 1998) and coursework assisted in challenging dominant perspectives and race consciousness (McDonough, 2009). Bloom et al.(2013) found that teaching experience within diverse settings led to greater racial identity awareness by not making color-blind statements and becoming aware of privilege (p. 571). Flores (2007) found, "the strength of the teachers' ideals and knowledge base allowed them to actively resist the school culture's reproductive influences and teach for the success of all their students" (p. 401). Five of the studies mentioned that additional time would have been beneficial to gain further conclusions on this process and discussed this as a limitation to their studies (Lawrence and Bunch, 1996; Lawrence and Tatum, 1998; Flores, 2007; McDonough, 2009; Durden & Truscott, 2013).

Pedagogy of the Oppressed and Intersectionality

Where my study diverts from the other empirical studies is with the theoretical frameworks of pedagogy of the oppressed and intersectionality. McCarthy (1990) explains, "There is a further bifurcation in the curriculum and educational literature on race: mainstream theorists have tended to focus more directly on micro-level classroom variables, while radical theorists have offered macro perspectives on racial inequality that have privileged areas outside the school, such as the economy and the labor process" (p. 73). He further argues that some of these models of inequality have failed to describe the "degree of nuance, variability, discontinuity and multiplicity of histories and realities that exist in the school setting" (p. 74) especially in regards to social dynamics, class and gender. Further Apple and Weis (1983) state, "race is not a 'category' or 'thing-in-itself', but a vital social process which is integrally linked to other social processes and dynamics operating in education and society. These proponents of the parallelist position therefore hold that at least three dynamics – class, race, and gender - are essential in understanding schools and other institutions" (as cited in McCarthy, 1990, p.80).

Freire's (1993) *Pedagogy of the Oppressed* provided a lens into the construction of oppression and how oppression is enacted and sustained. Not only does oppression occur between oppressor and oppressed but oppressed also enact oppression within themselves and therefore create a dual and hybrid space of an oppressor and oppressed. In order to account for the nuanced ideas on racial identity, I simultaneously used tenets of intersectionality, which assisted to identify the multiple power domains of where this oppression is rooted. I was able to identify how these conceptions of identity

were simultaneously constructed within sociocultural conceptions such as economic, political and cultural spaces. These were then inherently observed as race, class, and gendered identities. Using both of these frameworks, my hope was not to produce an essentialist approach, where racial identity had a sole focus on race. Rather, I am drawing on a nuanced approach taking into consideration the multiple influences of contemporary thinking that influence teachers' conceptions of racial identity.

Pedagogy of the Oppressed. In the next few pages, I do not attempt to describe Freire's (1993) *Pedagogy of the Oppressed* with the same degree of complexity that he shares in his book. I recognize that his work cannot be summarized and explained in the few pages here, and to do so would be a disservice to the multifaceted theory that he proposes. However, I do attempt to identify the main tenets within his theoretical framework that are interwoven throughout the data within this study.

Freire writes his theoretical framework from experiential knowledge from his work revolutionizing the people of Brazil in order to combat their dictated circumstances. These circumstances stem from economic, social and political domination that have submerged or oppressed certain people within society. Freire (1993) characterizes oppression as *dehumanization* that stems from a disequilibrium of power. "It is thwarted by injustice, exploitation, oppression, and violence of the oppressors" (p. 44), and thus humanity is stolen. Oppressors are characterized as people who hold more power, and the oppressed are people who hold less power. These locations are held in place with *prescriptions.* Freire (1993) claims, "Every prescription represents the imposition of one individual's choice upon another, transforming the

consciousness of the person prescribed into one that conforms with the prescriber's consciousness. Thus the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor" (p. 47). For this the oppressed are submerged into the consciousness that is characterized by what the oppressors have dictated, adapting to a structure of domination.

The oppressed consciousness is also characterized by self-deprecation. This self-deprecation is the oppressed's internalization of the opinion that the oppressor has of the oppressed (Freire, 1993). "So often do they hear that they are good for nothing, know nothing and are incapable of learning anything - they are sick, lazy and unproductive - that in the end they become convinced of their own unfitness" (Freire, 1993, p. 63). This internalization of the oppressed alludes to the need and dependence they carry for the oppressor, where the oppressed do not see their existence without those who cause the oppression. The oppressed are manipulated or dominated within this consciousness and "the oppressed cannot perceive clearly the 'order' which serves the interests of the oppressors whose image they have internalized" (Freire, 1993, p. 62). It is this consciousness or lack of consciousness, potentially, that inhibits movement towards liberation, freedom or humanization. For movement towards this causes a fear of freedom, an unknown space outside of the image or guidelines that are prescribed by the oppressor (Freire, 1993). In this framework, the oppression lies within the power to control mindsets and the reliance of the oppressed on the oppressors.

The oppressed house oppression from within and do not allow themselves out. "They prefer gregarious to authentic comradeship; they prefer the security of

conformity with their state of unfreedom to the creative communion produced by freedom and even the very pursuit of freedom" (Freire, 1993, p. 48). Within this position of being oppressed, it then serves as dual or hybrid space causing their own oppression. Where people continue to oppress themselves with their own lack of ability or desire to remove themselves from oppression, creating a new form of oppression. "They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized" (Freire, 1993, p. 48).

In Freire's chapter three, he discusses one of the most prevalent methods that continues to keep people in this unconscious state of disempowerment and submersion which is applied through teaching. He discusses the "*teacher-student"* relationship involves a teacher who narrates to the students as listening students (Freire, 1993, p. 72). The students are to be "filled" with this narration and memorize the information without perceiving or realizing the true significance of what this narration truly signifies, an uncritical state where they don't analyze the content being described. The teachers are considered knowledgeable and the holder of the information that the students need. He names this concept, "banking concept in education" (Freire, 1993, p. 72). Further, "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor" (Freire, 1993, p. 72). In the course of this study and as described in further chapters, teachers can themselves be positioned as depositors by simply giving students the information needed for that day and checking for

mastery[1]. Therefore, students don't construct their own knowledge or inquiry in the content. It is prescribed and given to them. However, teachers could also be described as depositories, where they themselves are given the standards of education, with little say or critique on whether to teach a given standard nor the application to real life. In this sense they are submerged with little *consciousness* of their ability to teach alternative content or with alternative pedagogy.

Where this becomes dangerous is when students receive, memorize and file the information without critical analysis of the information they are receiving or how it applies within their lives. Information isn't applied or invented for oneself then knowledge is not necessarily constructed. This knowledge could potentially be laden with deficit perspectives, where students aren't validated for the cultural knowledge they bring to the classroom. It could also be deposited with colorblind or neutral perspectives. This then represents an oppressive state where students are absorbing a mechanical narration without examining systems of oppression or power. Students also aren't allowed the ability to see an alternative to the narration given and are prescribed to a passive role. This state of passivity serves the interest of the oppressors who the system is working for and don't desire to see transformation (Freire, 1993).

For this study, the following chapters will use Freire's framework of oppression as a framework to conceptualize the meaning of racial identity for teachers. When teachers are themselves the depositors, depositing the information to their listening

[1] Mastery consisted of did the student get the exit ticket right or wrong. If there were multiple problems 80% was considered mastery.

students, students are unable to question the information, but desire mastery of material. It also allows one to analyze the dual and hybrid space that the teachers inhabit. In this space, teachers become the depositories where the state, policy or school structures become the oppressor/teacher. With this perspective, the teacher then is the oppressed and is receiving the standards of learning as prescribed deposits. They are demanded to teach the standards with dissected objectives that lead to student mastery of each of these objectives and essentially what counts as valuable knowledge. Submerged within the consciousness that these are the standards of success, does not leave much ground for teacher's to use their own creativity, transformation or adjustment of curriculum.

Interlaced throughout the book, Freire describes the complex methods to release the oppressed from this oppression and find liberation and freedom. Freire (1993) describes this as *conscientizacao,* which refers to, *"*learning to perceive social, political and economic contradiction, and to take action against the oppressive elements of reality*"* (p. 35*)* or rather a critical consciousness of their circumstance. This critical consciousness thereby threatens to question the status quo (p. 36) while allowing the oppressed to see themselves within their structural domination. "Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it" (Freire, 1993, p. 51). Freire names *praxis* as the solution to overturning the structure of domination. He notes that this struggle shouldn't be the desire of the oppressed to become the oppressor but rather to "restore the humanity of both" the oppressor (who is dehumanized through their domination and violence) and

the oppressed. This struggle for humanity can only be done by the oppressed and not for the oppressed. To do praxis, "people must first critically recognize its causes, so that through transforming action they can create a new situation, on which makes possible the pursuit of a fuller humanity" (p. 47). This critical reflection is when the struggle begins as opposed to beginning when the action takes place.

In addition to the oppression caused by the oppressors, one also must acknowledge the oppression caused from the oppressed's own consciousness and refusal to gain freedom. Freire (1993) recommends that solidarity with the other comrades is necessary in order for this personal oppression to be displaced. "Discovering himself to be an oppressor may cause considerable anguish, but it does not necessarily lead to solidarity with the oppressed...Solidarity requires that one enter into the situation of those with whom one is solidary; it is a radical posture" (Freire, 1993, p. 49). It is this belief in themselves that can then lead to action and transformation. Simple recognition of the inequalities is not enough to cause struggle and transformation but must also involve action; similarly this can't just be activism but must include reflection in order to truly be praxis (Freire,1993).

The praxis within the banking model is found between the teacher and student relationship. Therefore, if the teacher and students are held in opposition as depositor and depositories, the student and teacher begin working together in order to simultaneously construct knowledge; that is, teacher learns from students and students from teacher. The student is no longer a passive receiver of knowledge but is using knowledge to create and construct one's own understanding. In addition, the teacher is

learning from the students but also about the students. Therefore, the teacher becomes a student. Freire encourages the action and consciousness of the teacher: "His efforts must be imbued with a profound trust in people and their creative power. To achieve this, they must be partners of the students in their relations with them" (Freire, 1993, p. 75). The deposits contain, "contradictions about reality" (p. 75) that are essentially conceptions of the oppressors. When students are able to perceive their own reality and reality is a process then they can undergo transformation or liberation through praxis (Freire, 1993, p.75). "Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it." (Freire, 1993, p. 79). This in turn creates humans that are conscious beings and ready to act on their world.

Intersectionality. While examining racial identity, I recognized that I was not simply examining conceptions of teachers' racial identity, but that race was interlaced with other facets of their identities. These facets may be their gender, economic status, experiences, age, or exposure. All of these dynamic facets provided different meanings with regard to how one conceptualized their racial identity. I then began to examine the literature that acknowledged the complexity of one's racial identity and allowed me to grapple with the interconnectedness within the data with multiple lenses and accounted for more than simply one's race. The theoretical framework that provided the most insight to analyze the findings is that of intersectionality.

> Intersectionality is a way of understanding and analyzing the complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can seldom be understood as shaped by one

> factor. They are generally shaped by many factors in diverse and mutually influencing ways. When it comes to social inequality, people's lives and the organization of power in a given society are better understood as being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other. Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves. (Hill-Collins & Bilge, 2016, p. 2)

With this definition, it is evident that this framework is critical in nature and therefore was helpful when critiquing, problematizing or attempting to understand influences on racial identity within social and political structures.

Hill-Collins and Bilge (2016) describe six "guideposts" that assist one in using this framework with research. First, as discussed above with the critical nature, this framework names *social inequalities* and dismantle these inequalities whether it is inequalities in race, gender, class etc. Intersectionality examines the social inequality and those who are excluded or marginalized within multiple categories and not within single categories (Crenshaw, 1995, p. 357). Second, in order to understand the inequalities or oppression that people face it was important to determine the different *power domains* and how these operate within and on individuals. There are four domains of power: structural, cultural, disciplinary and interpersonal (Hill-Collins & Bilge, 2016). "Looking at how power works in each domain can shed light on the dynamics of a larger social phenomenon" (Hill-Collins & Bilge, 2016, p. 27). In chapter four I will outline the four specific power domains in further detail and the application to this study.

The third guidepost used to understand intersectionality was *relationality*, which explains how the multiple inequalities overlap or intertwine, affecting identities in multiple and mutually constructed in different ways. "The focus of relationality shifts from analyzing what distinguishes entities, for example, the differences between race and gender, to examining their interconnections" (Hill-Collins & Bilge, 2016, p. 27). Moreover, teachers constructed their identities not only as racially white, but they also were gendered as women. In addition, they were classed as college educated and culturally within a career field that is comprised primarily of white women. In this sense their identity mutually constructed by shared factors and with combined influences rejects either/or thinking but encourages one to think in a both/and frame (Hill-Collins & Bilge, 2016, p. 2). Being able to examine these influences on identity and how they are interwoven was important and informative to the data. In addition, these interconnected and overlapping forces were potentially not static but evolving (Hill-Collins & Bilge, 2016, p. 2). This provided insight into the ways these white women conceptualized their racialized selves with administration differently than they conducted themselves with students of color.

Fourth, intersectionality examines these power relations within a *social context* (Hill-Collins & Bilge, 2016*)*. "Being aware that particular historical, intellectual and political context shape what we think and do" (Hill-Collins & Bilge, 2016, p. 28). This was important for my study, because the historical contexts that each of my participants brought with them growing up in different regions of the country and having different experiences informed their conceptions and mindset within the classroom. It was

important to take into account their different historical contexts or experiences that informed their thinking. At the same time, I examined the similar context that they presently inhabited within the school. In addition, it also illustrated how these inequities are conceptualized in different contexts of classroom and book club. In this, the theoretical was synergetic with the practical and didn't hold these two in opposition but rather combined brought greater depth to their conceptions of racial identity.

The fifth guidepost is *complexity.* "These core themes of social inequality, power, relationality and social context are intertwined introducing an element of complexity into intersectionality analysis" (Hill-Collins & Bilge, 2016, p. 29). They further warn that there is not a method or checklist in order to use this framework, but within this complexity lies a space to analyze the data in ways that potentially have not been done before (Hill-Collins & Bilge, 2016). Further, when one is attempting to examine how intersecting power relations influence identities, practices and conceptions, while grounded in contexts and historical experiences - it inevitably lends itself to complex work (Hill-Collins & Bilge, 2016, p. 202).

Lastly is the guidepost of *social justice.* When one is able to identify and see the multiple layers of one's identity, it sheds light on potential details that are elusive. When we don't highlight these elusive details, we can't struggle against them or act in opposition. Within this study, using intersectionality as a lens provides an expansive understanding in addressing the complexities regarding conceptions that teachers have regarding their race and racial identity. From here, we can potentially refocus the attention to the structural implications that organize and define this work within schools

of education or professional development. Further, "Intersectionality resists neoliberal pressures to focus on individual and personal causes of social inequality, pointing out host structural factors are always at work." (Hill-Collins & Bilge, 2016, p. 189). If we understand these structural forces, this could inform the work we do regarding race and racial education within schools of education and professional development contexts. In addition, this could provide the research community with the systematic hurdles that educators face when attempting to do this work and teach towards social justice.

Understanding the structural, cultural, disciplinary or interpersonal domains of power and their influences on conceptions of racial identity is imperative information for action in dismantling the current state. This is *praxis* in action and the sixth guidepost of intersectionality Hill-Collins & Bilge, 2016). "A praxis perspective does not merely apply scholarly knowledge to a social problem or set of experiences but rather uses the knowledge learned within everyday life to reflect on those experiences as well as on the scholarly knowledge" (Hill-Collins & Bilge, 2016, p. 42). Knowledge and practice mutually inform each other and are used in tandem. Practice can be the application of the ideas to the social problem or in opposition to it or one can gain new ideas from practices.

Critical race theories have taught us about how race and racial identities are constructed within larger systems of discrimination, oppression and inequality. These notions are replicated not only on systematic levels but also within daily interactions. Within the education system inequality is replicated with a teacher's mindset and conceptions of racial identity using deficit lenses, colorblind approaches and Eurocentric dominate white perspectives. Educational researchers interested in producing critically

multicultural, culturally responsive or culturally relevant educators, must take a deeper look at how racial identities are enacted within language, actions and thoughts. In addition, they must also understand how these conceptions are constructed within systems of power and oppression. Lastly, there is greater understanding of what influences teachers' conceptions by examining the nuanced intersections of power domains.

Chapter 3

Methodology

While working in a school setting for the last seven years, I was amazed that there has not been more discussions around race and racial identity within the classroom and teaching. Race was something that was referenced at the beginning of the year when the school shared test scores. It was also something discussed at funder raisers that displayed the school demographics. However, this is where the conversation regarding race ended. But, I was interested in how race is relevant within teaching, specifically regarding the racial identity of teachers. I proposed a study, *Conceptions of Teachers' Racial identity,* to begin an inquiry on the impact of race within in-service teachers' classrooms. This study examines, *how teachers conceptualize their racial identity? How are teachers' racial identities and their students' racial identities represented in practice? And how do teachers conceptualize their racial identities and their students' racial identities are represented within their practice?*

This chapter describes the methodology I used to better understand these questions. Section one describes the research setting, participants, access to the setting and important background and positionality of the researcher. Section two highlights the ethnographic research methods, data sources and data analysis.

The Research Setting

At the time I began my inquiry in racial identity work with in-service teachers, I was teaching middle school math at LIP Success Academy. The charter school is part of a larger network of schools that encompasses approximately 200 schools nationwide,

serving 80,000 students in 31 regions grades Pre K through 12. LIP is an acronym, *Learning is Power,* and the basis for its mission. The network prides itself on providing rigorous college preparatory schools that set students up for whatever life path they choose. One of the paths the network emphasizes is a college path; LIP has a sector of employees' whose role is to ensure that college applications are submitted and students feel supported while preparing for college and supported through their college years. LIP students complete college at a rate that is above the national average for all students and four times higher than that of students from similar economic background (LIP, 2017). The five main pillars of the LIP model are high expectations, choice and commitment, more time, power to lead, and focus on results.

LIP holds itself accountable to the above mission and pillars with data driven measures. LIP's goal to educate students in underserved communities includes English language learners and students with special needs; 96% of their students are African American or Latino and 88% are eligible for free or reduced lunch, 10% receive special education services and 17% are designated as English Language Learners (LIP, 2017). To demonstrate that LIP's student population is progressing along a college trajectory, LIP uses multiple (quantitative) data points as well as comparisons to local or state measures. First, the national norm referenced Measures of Academic Progress (MAP) test indicates at all grade levels that LIP schools outperform the national averages for annual growth (see Appendix A). LIP also uses state and local exams data, which shows that LIP schools out perform their local districts and states (see Appendix B). Lastly, with LIP's goal to educate students to have choice and opportunity, the network

emphasizes that choice comes from graduation from high school and further with its college preparatory approach a college graduation. LIP has a 94% graduation rate from high school, where 91% is the U.S average and 74% is the low income average. Additionally, 44% of LIP students complete a four year degree college program where 34% is the U.S average and 9% is the low-income average.

The above information is provided because it is the foundation upon which independent individual LIP schools ground themselves, as high achieving schools in underserved communities. LIP was originally founded in 1994 in Houston Texas by two teachers in a single classroom. They expanded the school in New York City, and in 1999 these original LIP public schools were some of the highest-performing schools in their communities (LIP, 2017). They caught national attention from a large donor who wanted to partner and replicate the schools. LIP expanded its mission and approach to build additional schools across the United States.

The research setting of this study is one school within this larger LIP network. LIP: Success Academy, founded in 2006, is located in the Midwest outside of a large metropolitan city. The school's website shares almost identical pillars and data points with the LIP network.

The demographic profile of this school includes 92% of students eligible to receive federal lunch aid, 96% students of color and 24% receiving special education. LIP: Success Academy uses MAP in the form of growth data. According to data published on its website, their students exceeded the school-wide goal of academic growth that is 1.5 times higher than typical annual growth. Similarly, with the state's

assessment scores, the website breaks down the proficiencies comparing their students' comparable demographic data to all students that attend the nearby district school. Success Academy outperformed local middle schools on Multiple Measurement Ratings. Success Academy's MMR scores for 2015-2016 was 60.1%, placing the school second of all 19 middle schools in that respective district. LIP: Success Academy students graduated on time at a rate of 69%, exceeding the local high schools within the region by 17% for African American students and by 64% for all racial backgrounds. In addition, 58% of Success Academy students are heading to college next year. Success Academy and the network grounds itself in performance metrics to ensure that completion of school and college choice is an option for their students.

Testing metrics also infiltrates into Success Academy classrooms and professional development sessions for their students and staff. Within classrooms, each lesson is aligned to state standards and state exams, and students take an exit ticket at the end of the hour to determine if they mastered this content. Exit tickets often would consist of two questions that were similar to the state exam questions which demonstrate whether the student mastered the content from the daily objective. LIP pedagogy for instruction is provided within a LIP teaching framework which outlines descriptions of teaching practices. This creates a sense of norm - or LIP culture - within classrooms. These practices are taught in professional development sessions. These professional development sessions take on a similar rote agenda with an objective/outcome and clear action steps for teachers. These sessions also spend a great deal of time analyzing student exit ticket scores and quarterly exam scores. The school functions in a very rote fashion

where practices are replicable and mechanical. Many classrooms following suit with great emphasis on data-driven results.

The school highlights differentiation within student demographics primarily serving students of color and a student body made up of lower economic status. In addition, it fails to mention the demographics nor the teaching preparation of the educators on staff. Out of seventeen teachers on staff, one is a person of color.

LIP: Success Academy prides itself on professional development that includes *best practices*, replicated from school to school. Additionally, LIP holds a national gathering prior to each school year that all school employees are invited to. This gathering serves as a professional development conference to examine last year's results and upcoming initiatives of the network. This gathering also serves to create a collaborative and cohesive network by connecting individuals in their specific content areas in order to share ideas and practices. In addition, throughout the school year, educators have opportunities to travel to content area conferences to learn about curriculum and examine the most relevant educational techniques. Specifically, LIP: Success Academy spends three hours a week dedicated to development of best practices.

Despite all of the above emphasis on professional development, in my six years of professional development at LIP, approximately three total hours have been dedicated to discussions of race or racial identity. Much of the professional development was conducted with a prescriptive method, meaning there were clearly defined objectives and outcomes for the session, with specific action steps and procedures in place to hold employees accountable. This process of professional development doesn't provide space

for discussions or learning about race because typically racial discussions don't have predetermined outcomes and often aren't done in the course of three hours. Each teacher enters his/her racial work with different experiences and understandings. In addition, people learn and progress with new ideas at different rates. Therefore, neither specified action steps nor quantitative accountability measures are necessarily attainable. Thus, race and racial identity work does not fit in the mold of what the school seems to define as effective teaching or best practices. Because there is minimal emphasis on racial identity and race for professional development, it then is often silent within the classroom as well.

For me, I began the study interested in understanding racial identity of teachers within this specific context of teaching, where race was typically referenced within content but not within teaching practices or professional development. It is crucial to examine racial identity of teachers in hopes to begin to understand the role of race and a teacher's racial identity on the classroom. And continue to unravel and build upon these conceptions.

The Participants

According to Spindler and Spindler (1992), "The object of ethnographic research by anthropologists is to discover the cultural knowledge that people hold in their minds, how it is employed in social interaction, and the consequences of its employment" (p. 70). They continue to discuss that some of this cultural knowledge is shared between individuals but each person also arrives at this precise moment with different cultural knowledge (Spindler & Spindler, 1992). Different cultural knowledges are important to

understand the larger picture of what has influenced teachers' perceptions and conceptions on their racial identity. Below I offer information, details and descriptions of each of the participants. Some of this information may seem off the topic of one's racial identity, but the participants have referred to these as foundational to who they are today and the knowledge they carry. I also attempted to include information more broadly in order to paint a truer picture of the participants.

Jane. Jane is a woman who identified herself as white and middle class. She grew up in upstate New York in a community that she describes as homogeneously white with one family of color. She lived on a small farm outside the town and describes childhood as one of adventuring outdoors. She was one of five kids and was primarily raised by her mother who was a pediatrician. Jane described her mother as "super mom," raising her and her siblings with great focus on education and dedication to their studies (Interview 1, October 10, 2016). Jane attended high school and did well academically. She applied to a number of colleges including multiple Ivy League schools. She decided to attend a college a bit further away geographically describing it as a comfortable but a smaller, understated school (Interview 1, October 10, 2016).

College was a time where Jane succeeded academically and socially. She joined a college volunteer group where they would serve the school's community in soup kitchens or giving college tours. She also had the opportunity to go to Uganda to work at an orphanage and described this as a "formative experience." "I was the odd man out and I was put in a very very different space than I had ever been in before. Like I would walk by people who had never seen a white person before in their life...making me feel like the

minority" (Interview 1, October 10, 2016). During college her sister did Teach for America (TFA) and Jane went to visit her in her classroom. Despite recognizing her sister's struggles in the classroom, Jane finished her college experience and decided to apply for TFA. She liked the idea of working with kids on a daily basis. Jane attained the position with TFA and moved to the Midwest in order to start her career in teaching.

Jane taught at her placement school for two years, which was located just a mile from LIP: Success and served a similar school demographic. After those two years she sensed that the school wasn't in the most stable position and due to this instability she applied to LIP: Success. She received a position as 5th and 6th grade science teacher and began working there one year ago. This year the school transitioned back to a self-contained model, where students were with the teacher all day rather than transitioning to their classes with three different teachers. Jane presently is the primary teacher with the 5th grade class teaching the majority of the day including math and science subjects, while another teacher is lead teacher for the English Language Arts block.

I had previous work experience with Jane. During the year 2015-2016, I was teaching fifth grade math and she 5th grade science. Jane came on board to the school with a strong work ethic and a desire to do all she could to have the students be successful. She asked questions and worked long hours to be constantly improving. That year, due to my demands at grad school, I had to reduce my hours at school. At the same time, we lost the reading teacher for our grade level. This didn't slow Jane's momentum as she continued taking lead of the grade level responsibilities. The students enjoyed her class and she built strong relationships with students. She

would attend the students' lunch and re-teach classroom material to make sure students earned mastery. It wasn't a surprise when the state exams scores for her classes were the highest in the school's history.

Anne. Anne taught 7th grade English Language Arts (ELA) and was in her second year at LIP: Success Academy. Anne identified as white and middle class. She grew up in a small town outside of Madison, Wisconsin, where she discussed the lack of diversity within the school demographics. Her family moved to Madison during her middle school years. She recalled the new experience at her middle school saying, "Oh, that's what a Hmong person is, like I had no idea" (Interview 1, October 27, 2016).

She discussed her childhood as being extremely focused on academics; her parents pushed her to do her best. She grew up with three siblings who were influential in her earlier years. In her early years, her parents had lived in Africa where she recalls engaging with her family's many international friends. Anne recalled a close biracial friend Toya who spent a lot of time with Anne's family. However, their relationship faded as they went into high school taking different classes and extra-curricular activities (Interview 1, October 27, 2016).

Anne relocated to attend a small liberal arts college, which was able to offer her greater financial aid (Interview 1, October 27, 2016). She described the college as progressive with discussion often revolving around systems of oppression. For example, Anne would say, ". . . this is white supremacy culture, and this is the suburbs and this is highway 94 crushing Rondo" (Interview 1, October 27, 2016). She continued to explain how this exposure to systems or power helped her learn about how populations of color

have been oppressed and how this reframed her views to help her understand society on a different level (Interview 1, October 27, 2016). Anne spent a semester in Africa studying abroad and then returned on an independent study examining impacts of US aid requirements on farming. She recalls her experience in Africa saying, "Then I really felt so comfortable with being the other" (Interview 1, October 27, 2016).

After college she did Teach for America in Baton Rouge for four years. She spoke highly of her experiences as an educator where she learned a lot about effective teaching. She also wasn't reticent to discuss unsafe classrooms and how she was able to build her own classroom culture to be different. She worked as an intervention teacher and frequently referenced the educational freedom she had with this role in developing a curriculum that was able to critique hegemonic systems. During these first years in the classroom, she referenced her attending a weekly dinner group with a diverse group of teachers. They spent their evening discussing experiences, stereotypes, biases and ways to counteract these within their practice.

As with Jane, I had worked with Anne her first year at LIP: Success, so we had developed a prior relationship. She worked in a separate grade level then but was always curious what work I was exploring with my graduate studies. She demonstrated awareness of social justice teaching, culturally relevant pedagogies and teaching with an aim to critique the systems of the school. We would frequently chat in the teacher workroom about ideas and experiences; she would not hesitate to discuss her inquiries of classroom practices. Early on when I discussed the study with her, she was excited to have it at LIP: Success and alluded to her desire to participate. After the initial meeting,

she immediately and enthusiastically volunteered to be a part of the group.

Melissa. Melissa's first teaching position was at LIP: Success Academy. While I conducted the research study she was the special education teacher for the 7th grade and co-teacher for Anne's ELA class. However, due to a teacher leaving, she also taught science for two weeks during the study. Melissa identified as white and middle class, growing up outside of St. Paul. She and her brother were raised by both her parents, who were writers. She went to many schools as a student, struggling academically due to her Attention Deficit Disorder and depression (Interview 1, October 26, 2016). She went to a private Montessori elementary school, a few different elementary and middle schools, and then a private prestigious high school. She discussed the extreme wealth that was visibly noticeable from her classmates, also indicating that she didn't feel a part of that circle (Interview 1, October 26, 2016). In high school, she joined the diversity club where she describes the group as a joke due to the homogeneous white population with an exception of a bi-racial Indian girl. While in this club she attended a diversity gathering, where she felt as though she had no racial identity and searched for what hers could be. In this search she decided to claim her father's religious roots with Judaism. She explained, "I think I identify myself as white. I wish there was something else that I had, but I'm not religious unfortunately. I just don't have anything else - I don't know - I think about that a lot though, like I'm just this white person. I don't have a religion, I don't have anything else that can..." (Interview 1, October 26, 2016).

Melissa attended a small private college in hopes of getting her grades up and transferring; however, she enjoyed the experience and stayed all four years. She admits

to not getting her grades up but getting her mental self up (Interview 1, October 26, 2016). She graduated with a child psychology major and after college she knew she wanted to work with children in some capacity. She never landed her ideal job and a few years later decided to go back for her teaching license. She discussed feeling more successful at school because it was content she was interested in. She also discussed the reservations she had with her overall preparation to teach.

Melissa indicated that she didn't picture herself in the role of middle school and thought of herself more as an elementary teacher. However, she discussed the enjoyment she did get from the middle school setting. Melissa described her own hardships with learning in conventional ways and how this relates to her role now. She explained, "I'm super passionate about helping students that fall between the cracks and that get caught up in the educational system and can sort of float by..." (Interview 1, October 26, 2016).

Kate. Kate is a first year teacher who taught special education in a self-contained classroom as a paraprofessional. She was hired as a paraprofessional but ended up taking on the lead teaching position due to a teacher's departure. Her class had three students who were labeled as special education students and needed extreme differentiation from grade level content. These three students made up the entirety of her class.

Kate identified as white and middle class, growing up in a burrough outside of Philadelphia. She lived there her whole life and attended public schools throughout her academic career. She identified as a special education student herself and was a part of a resource room community similar to the one she teaches in. She discussed the stigma she remembers facing due the alienation of not attending general education classes and

empathizes and relates to her students in that capacity (Interview 1, November 3, 2016).

Kate attended a liberal arts college earning a degree in English education. During college she was a tutor for a developmentally disabled woman as well as a tutor within the prison system. She said, "I think if I have an ultimate education goal, it's that I want to teach in prison because it's so much fun" (Interview 1, November 3, 2016). While at college she enrolled in her education courses, Kate had the opportunity to teach in South Africa. She recalled fond memories of the experience and the differences within their education system. She explained the history of South Africa as rocky regarding race because the majority of the population is black with 20% white. She alluded to the oppression that the black's faced due to the European immigrants in addition to the differences she observed in the education system. She discussed that students there see a need for education and don't take it for granted. In addition, she said, teachers are treated like royalty (Interview 1, November 3, 2016).

Kate heard about the LIP model while in college in Baltimore and sought out two other LIP schools but didn't receive offers of employment. Therefore, she worked for a mining company for awhile. She then received a position with a volunteer organization and relocated to begin this role. After a year of volunteering she received the position at LIP: Success Academy, which was her first year in the classroom. When the study started she had only held her position for approximately eight weeks but seemed to enjoy the work thus far. She liked that the school serves kids who don't have opportunities like their white peers, that students were held to a higher standard and that LIP "prepares students for how it's going to be" (Interview 1, November 3, 2016).

Kate described her personal identity as a Polish American white person. She added, "I don't want to say normal white person, but that's kind of how it goes" (Interview 1, November 3, 1016). She explained that she has family members who married outside the white race so she feels like she has connections and has been exposed to different points of view.

Sally. Sally is the school's coordinator for the special education department. Her role is primarily to support the special education teachers and make sure they are in compliance with the law while also providing the services that students' individualized education plans highlight. She spends a lot of time working on these individual evaluation plans for students and tending to them to make sure they are fulfilled. Sally's role isn't directly working with the students, so I didn't observe her during my fieldwork time, but she participated in book clubs and interviews.

Sally grew up in the country outside a small rural town near a Midwest city. Her parents divorced early and she ended up splitting her time between her mom and dad's homes. She didn't have siblings but explains her upbringing as typical rural Wisconsin, playing with neighbors and being outdoors a lot.

Sally received a scholarship from the University of Madison to play hockey. She attended college, played hockey and working in a language lab on campus. She majored in psychology and stayed at Madison for an additional year to work as the manager of the language lab. She spent that year trying to determine whether she'd attend grad school or do Teach for America. Sally ended up doing Teach for America and received a position in Miami.

Sally spent four years teaching self-contained special education in an EBD (emotional behavioral disorder) classroom. During her fifth year she helped start a middle school and was a founding staff member. She returned to the Midwest and began teaching at LIP in its early years. Due to administration turnover, she left and worked for the Teach for America office for a period of time as well as another charter school where she fulfilled many assistant principal duties. She decided she wanted to focus on her expertise and returned to LIP in her current role. Sally discussed her desire to work within the neighborhood in which LIP resided and she owned a home within that neighborhood. She shared that it wasn't LIP's model as an organization that she desired to work for, but that it is the student population and her specific role within the organization that keeps her invested.

Access to the Setting

In order to conduct this study, I discussed my desires with the executive director of the school and principal in the spring of 2016. I fully disclosed what it was I was examining and the timeline for the project. At the time of the discussion, I was an employed staff member. Due to the time needed for the research, however, we decided that I would be unable to teach to the capacity that school demanded while simultaneously conducting the research project. At that point, I decided I would not return as staff member.

Background and Positionality of the Researcher

"The researcher is the instrument," (Cohen, Manion & Morrison, 2011, p. 225) who experiences, inquires and examines the intricacies of the participants and writes

descriptions of the observations into field notes. However, Hitchcock and Hughes (1989) discuss the complications with field work because the researcher's own emotions, attitudes, beliefs, values and characteristics can enter into the data (as cited in Cohen Manion & Morrison, 2011 p. 224). Wolcott (1992) also discusses the notion that ethnography is no longer considered neutral but a cultural interpretation on the social actors. It was with this understanding that I recognized my positionality within the data and on the data as vitally important to disclose and examine.

I wished to be an active member of the classroom communities, yet at the same time hold my distance from actual role as educator. There were moments when I found myself in that evaluative position as educator or reacting as educator (Wollcott, 2008 p. 53). I would evaluate whether a lesson was being delivered effectively and whether the students were comprehending the material. I had to reflect and be reflexive within the field notes, recognizing that this wasn't my current role as researcher; this could potentially cause bias to the field notes and these biases could affect the research (McCormick & James 1988 as cited in Cohen, Manion & Morrison, 2011, p. 225). Within this reflective and reflexive state, I found a balance in my role of community member/educator and researcher.

Similarly, since I had been an educator at the school in the past, I was very aware of the characteristics and practices that were deemed as effective teaching within LIP's Framework for Effective Teaching. I had taught Jane's math class the prior year and, as previously mentioned, worked alongside her. Throughout the study, although she was teaching new curriculum, I was aware of the standards and content covered. She would

often reach out to me as experienced with the content; however, I had to be careful to draw a line with my role as researcher not to influence the data I was gathering. Also, I had taught Anne's 7th graders two years previously. I had an insider's understanding of some of the students but was careful not to provide any insight to Anne regarding their learning styles, behavior issues or overall knowledge. Again, I was fearful of affecting the natural state of the data and not influencing her in any given direction. For example, if she were to come to me and ask, "What do you think I should do with the situation with Stan?" I had to turn the question back to her and say, "What do *you* think you should do with Stan?" in hopes that she would identify her own solution to the problem, while at the same time noting in my field notes she was a teacher that demonstrated humility by seeking advice from others around her.

These discussions also opened the way for me to build rapport with the participants. Rapport and the trust of my participants were vitally important in regards to gathering the desired data. If I were to say, "I can't help you with that, that's not my role as a researcher," I was fearful that they would portray me as not valuing the complexities and challenges of their role, especially if I had ideas for a solution. In order to circumvent these situations, prior to the beginning of the study, we discussed that my role was not coach nor evaluator. I also had them define my role within their classrooms so that it was clearly defined to both them and myself. At the same time, if they had a content question that didn't seem to disrupt the data (specifically participants' beliefs regarding race), I attempted to be a thought partner in discovering a solution. By being a thought partner, I wasn't driving change nor influencing the classroom interactions or

data; rather I was behaving as a natural community member assisting a teammate in need.

Similarly, desiring to be a community insider, I would participate in ways that would be helpful to the teacher. "The investigator lives as much as possible with and in the same manner as the individuals being investigated" (Preissle-Goetz & Lecompte, 1984, p. 109). This often meant I would work with a small group of students, assisting with content that was troubling to them. At times, this would take me away from direct observation of the teacher whom I wanted to observe; however, I would attempt to be located in the back of the room where I could still observe points of interest. I would attempt to always be an alert observer regardless of my role (Spindler & Spindler, 1992, p. 66). In addition, there were classes I audio recorded to make sure I gathered all verbal communication. During these times, I also gathered visual data to not assume that the recorder picked up on all forms of data (Spindler & Spindler, 1992). If situations arose in which I questioned if I had captured the accurate data, I would triangulate with the teachers for clarification.

There were similar situations within the book club. I wanted to make sure to position myself in a way that wouldn't influence the discussions or narratives shared but also make the book club time worthwhile to participants. For example, if discussion came to a lull I would direct it with an inquiry or question. Cohen, Manion and Morrison (2011) discuss one's ability to negotiate a role that will enable the investigator to be both a participant and observer. This negotiation will allow the researcher to be both a member of the group, yet study the group at the same time (Cohen, Manion & Morrison, 2011, p.

232). I attempted to negotiate this book club space by setting up the expectations the first night. I informed them that I would not try to drive the discussion but wanted them to discuss the points of the readings that seemed applicable or helpful to their own understanding. They would journal initial prompts that were often open ended. This initial activity would help them to identify the ideas that they thought would lead to provoking, critical and productive discussion. If there was ever a lull in the conversation, I would attempt to ask a question that would probe additional dialog. This seemed to be a moment that demanded my switch from observer to active participant so the conversation would fluidly continue and not end in awkward silence (Cohen, Manion, Morrison, 2011, p. 233). In order for participants not to feel evaluated having a researcher in the room, I also attempted to occasionally share my feelings to demonstrate my vulnerability with the subject of the dialog, being very aware of not being the "holder of knowledge" but to demonstrate that I was similarly grappling with ideas.

There were two participants (special education teachers) that directly reported to a third participant (the special education coordinator) within the school. I wanted to make sure the book club was set up in such a way that they wouldn't feel evaluated by what they said nor that their jobs might be affected by what they shared, because this would impact their narrations and stories told and therefore impact the data. I attempted to check in on how they were feeling regarding the discussion or if they had negative reactions; neither of them reported to be bothered with the situation.

In this section, I have tried to highlight the complexities within the research site. Having prior rapport and trusting relationships with teachers prior to conducting the

study meant I had to be highly aware of my own bias that could lead to influencing the data. Having prior experiences within the research location, I had to make sure to be removed enough from the data so as not to be conducting a study on "my people" (Wolcott 2008) and not have this be a limitation of the data collection. Rather, I consider the thick and deep rapport previously built with participants as a necessity in order to gain this data.

Research Methods

In order to collect the desired data, I conducted a qualitative study using ethnographic methods at LIP: Success Academy. Ethnography was chosen because it gives a deeper more comprehensive examination of these conceptions of complex teaching practices and racial identity. Erickson (1992) points out, "One of the main purposes of ethnography in educational research is to reveal what is inside the 'black boxes' of ordinary life in educational settings by identifying and documenting the processes by which educational outcomes are produced" (p. 202). For this study, these black boxes contain teachers' understandings, perceptions and conceptions of their own race and how these understandings are represented within their classrooms. Wolcott (2008) further discusses that ethnography has lost its focus on the inquiry of "others," but does continue to focus inquiry on culture, which "refers to the various ways different groups go about their lives and to the belief systems associated with that behavior" (p. 22). Furthermore, ethnography was used to study how the educators make sense of their own race and racial awareness within their teaching practice. Ethnography is a method that helps to examine the perceptions of what is happening in any given situation (Cohen,

Manion & Morrison, 2011). Because one can't see perceptions of race and racial identity, ethnography aids in understanding these perceptions and the perceptions' influences on one's classroom. Lastly, this method allowed me to examine how meaning and new meanings were constructed and reconstructed with focused readings and dialog around race, racial identities and representations within practice (Cohen, Manion, & Morrison, 2011, p. 219).

Not only does ethnography allow one to look more deeply into teachers' perceptions and representations of these perceptions in their practice, but it also helps one to identify how these conceptions and representations occur in a specific time and place. It allows one to examine the circumstances that lead to acting on or sharing understandings, potentially informing how these understandings shift over the course of the study. Frank (1964) puts it this way:

> A description of a culture, an ethnography, is produced from an ethnographic record of the events of a society within a given period of time... To describe a culture...is not to recount the events of a society but to specify what one must know to make those events maximally probable. The problem is not to state what someone did but to specify the conditions under which it is culturally appropriate to anticipate that he, or persons occupying his role, will render an equivalent performance. The conception of a culture description implies that an ethnography should be a theory of cultural behavior in a particular society. (p. 111-112 as seen in Wolcott, 2008, p. 33)

Ethnography then is used not simply to describe the cultural practices of this group of

teachers, highlighting specific actions, behaviors or experiences of these teachers, but is more specifically used to look deeper into the conditions and circumstances within which these understandings come to fruition.

In order to take a deeper look at the participants, Wolcott (2008) recommends going beyond simply *seeing* within the research space, but rather "experience", "enquire" and "examine" (Wolcott, 2008, p.48). First, experiencing is done through participant observation (Wolcott, 2008). Experiencing documents through the eyes and ears what one sees within their participants. This documents the naturally occurring language, community and environment within which one participates. With this, I was able to see how racial identity unfolds within for the teachers within their classroom space and how teachers build off of these situations to construct and reconstruct understanding. Second, *enquiring* enabled one to ask what is going on within the community and to take a deeper look for meaning (Wolcott, 2008). With enquiry, I was able to understand and clarify the teachers' perspectives and conceptions as to what was occurring within their racialized selves. Lastly *examining* looks at artifacts that may assist in greater knowledge of the population (Wolcott 2008, p. 50). While examining not only pedagogies, but also student teacher interactions and classroom artifacts, I was able to see more deeply into the complexities of teachers' racial identities.

In the fall of 2016, I held a short informational session with the whole staff. My sampling strategy was volunteer sampling (Cohen, Manion & Morrison, 2011). Volunteer sampling allows the participants to determine if they desire participation and is often conducted when access is difficult (Cohen, Manion & Morrison, 2011). I

considered my access to the participants difficult because I was asking them to take on considerably more time, effort and work. Reading for book clubs, book club sessions and interviews all would take time and work outside of their school day. I didn't want participants to feel obligated to participate, as this could affect their effort in preparation for the book club and engagement in discussions. The honesty, complexity and richness that they share could be compromised affecting the validity of the data (Cohen, Manion & Morrison, 2011).

Within the informal session, I outlined my research questions, methods and procedures for the design, relevancy of subject matter to teaching, the demands that would accompany participation, potential benefits of participation, and timeline of the project. From there, I asked participants to voluntarily email me if they were interested in participating; I could then share more details or answer additional questions. I had six participants who responded with an interest in participating, desiring additional information. I met with each of the participants separately and went into supplementary detail regarding the study. At that point, they had the opportunity to let me know if they desired being a participant. All six volunteered. As I went through the consent form with the potential participants, they were able to weigh the risks and benefits involved. Due to the magnitude of the research topic, I wanted to clearly emphasize and ensure that all participants knew that their jobs were secure and that the information gathered from the project wouldn't influence their employment. In addition, they were also informed that they could leave the study at any point or have their data removed from the overall data corpus. One participant voluntarily left the study before observations began due to

schedule constraints. Therefore, I started and finished the study with a total of five participants.

The study took place over the course of eleven weeks. I conducted fieldwork four days each week, one designated day in each teacher's classroom for approximately six hours per day. One participant was the special education administrator who didn't have a classroom with students, so I did not observe her at the school. There were certain weeks that the schedule didn't allow my attendance in classrooms because of field trips, teachers absences or school breaks. I frequently used the fifth day to make up the observation at a time that was more convenient to the participants. I would arrive thirty minutes prior to the school day and would leave mid afternoon, usually when there was a break in their schedule and it didn't appear to be an abrupt departure.

The first week of fieldwork, I entered the setting hoping to start building rapport with participants and their students, see their routines, understand their schedule and find my natural place within it. I already had rapport with some of the participants, which was discussed in the previous section; with the rest I began to establish rapport this first week. I had conversations with each of the participants, sharing that I wanted them to find my role helpful in their classroom while at the same time collecting my desired data. In the first meeting with each participant we defined what my role would be in their individual classrooms, recognizing that my role may shift from room to room depending on their comfort level (Spindler & Spindler, 1992). This was especially important due to my familiarity with the overall school structure and expectations. Because I was previously recognized as participant or teacher within this space, I needed to redefine my

role as researcher in order to make sure I could observe with this lens of a researcher rather than fully with a teacher's lens. By having the teachers define my role and their expectations of my role in their space this allowed me to participate as well as observe. They recognized that I needed space to observe and couldn't be a participant and conduct pull-out groups the entire class period. Similarly, we discussed routine behaviors, such as asking students to tuck in their uniform shirts, in order to make sure I wasn't assuming a participant role or infringing on their space. A teacher's space is typically an intimate space that is *theirs*; having outsiders come in and conduct themselves in a way that isn't helpful or goes against what they want their space to be could be bothersome to them. I knew this could then affect their attitude towards me and/or affect the data. These conversations about my role didn't stop the first week. Throughout the duration of the study, I checked in with each of them to make sure they felt positively about me being in the space; if they wanted something changed, I hoped they felt they could honestly communicate that to me.

Throughout my work in the field, I represented myself as a participant observer. I sought to find my role as participant, assisting where I could to make my role beneficial to the teacher and students as an active member of the community. Emerson, Fretz and Shaw (1995) discuss the importance of *immersion* suggesting that, "With immersion, the field researcher sees from the inside how people lead their lives, how they carry out their daily rounds of activities, what they find meaningful and how they do so" (p. 3). I knew that if I were simply sitting back as an observer, I would never gain the desired trust or rapport with the teachers. Because the culture of the school promotes the value of using

every minute of learning time, there is urgency towards adults assisting students to gain all they can during school hours. Therefore, I immersed myself in ways that I thought would be helpful to both teachers and students, simultaneously identifying avenues of observation of teachers and engagement in conversation for the data I desired. This immersion and assistance to teachers also led them to view me as a natural participant rather than researcher. This likely created the most natural space to which I could make accurate and trustworthy field notes.

At the same time, Wolcott (2008) discusses the complications that participation introduces including cost of objectivity, bias and intrusiveness (p. 33). He continues to advise the researcher to only become as involved as necessary and to refrain from interfering with the setting (Wolcott 2008) adding that researchers must weigh what is gained as well as the risk by acting more naturally or becoming involved (Wolcott 2008, p. 52). This was a constant point of reflexivity, however; because much of the gathered data involved perceptions of situations or reflections of practice, my participation was balanced with focused observation.

Data Sources

In order to capture all aspects of the research questions, I recognized that multiple forms of data sources would be imperative. Table 1 outlines the descriptions of the source, collection methods and application to each research question. In the subsequent paragraphs, I further discuss the specifics of each data source.

Table 1: Data Sources

Sources	Description	Collection	Question Addressed
Field notes	Within field notes I described: a. interactions b. experiences c. conversations d. discourse e. classroom behaviors f. expectations g. routines	I wrote scratch notes during classroom observations and I would add descriptions and expand by word processing in the evening.	How are teachers' racial identities and their students' racial identities represented in practice? How do teachers conceptualize their racial identities and their students' racial identities are represented within their practice?
Memo	a. specific interactions b. dialogue	Memos were conducted weekly or as frequently as information needed noting within field notes.	How are teachers' racial identities and their students' racial identities represented in practice?
Interviews	Gathered participants perceptions, conceptions, realizations, ideas, reflections, narrations.	Two semi-structured interviews were conducted.	How do teachers conceptualize their racial identity? How do teachers conceptualize their racial identities and their students' racial identities within their practice?
Book Club Conversations	Discussions that demonstrated their conceptions, perceptions, realizations, thoughts, ideas, reflections, narrations	Six book clubs were audio recorded	How teachers conceptualize their racial identity? How are teachers' racial identities and their students' racial identities represented in practice? How do teachers conceptualize their racial identities and their students' racial identities within their practice?
Reflection Journals	Journal entries were made at each book club. There were 3-6 questions that prompted participant journaling on reading materials.	I collected journals each week unless participants wanted to take with them to use while reading.	How do teachers conceptualize their racial identity? How do teachers conceptualize their racial identities and their students' racial identities within their practice?

Field Notes. During the time in the field, I took scratch notes on a notebook (Emerson, Fretz & Shaw, 1995). This provided a reference point for me to go back and expand with more descriptive field notes later that evening. In addition, not taking notes within the classroom site allowed for a more naturalistic environment. Each evening, I would write up descriptive field notes from that day, capturing the observed interactions, experiences and conversations. In the beginning of my fieldwork these descriptions

were very broad, including classroom environment, cultivated community practices and routines, and communication frequently in the form of instruction.

Audio Recorded Observations. Towards the end of my field experience, I began audio recording the classes because I was fearful that I wasn't capturing all the complexities of the verbal communication and student interactions within my field notes. I also wanted to be able to go back to the audio files if I needed to after exiting the field. Not wanting to lose the visual observations, I added the visual observations to the audio transcriptions in order to have a more detailed report of the day. Also, in order to focus the lens on *how are teacher's racial identities and their students' racial identities represented in practice?* I noted descriptions of interactions between the teacher and the student but also discourse they used during instruction.

Memos. When writing the field notes, I would make weekly researcher memos. This helped me interpret the data in the present moment but also assisted in developing an understanding that was continuous over the course of the study. Through these researcher memos, I was able to recognize the need to focus the research on specific interactions or situations of dialogue that would answer the research questions. These memos also helped me to get initial ideas or themes down in writing that I could later return to during analysis.

Interviews. There were two semi-structured interviews with each participant. The first interview was during the first or second week of the study and the final interview was the last week of the study. The interview protocols are listed in Appendix C and Appendix D. The goal of the interview was to gain insight into the

participants' perceptions and conceptions of their own racial identity as well as background information regarding how they would come to these conceptions. The interview also allowed me to examine how teachers conceptualize their own racial identity as well as their students' within their practice. Often they would narrate or share stories of how certain questions directly applied to their practice, shedding light on how they believed this applied to their practice. In addition, the second interview allowed me to inquire how these conceptions may have changed, developed and transpired into something new or different.

Book Club Conversations. Lastly, throughout the study, there were six weeks of a *book clubs*. Due to a book club being on the day following the election, one of the book clubs was delayed a week, extending the six weeks into seven. Book Clubs were held for an hour in the evening one day a week. The participants requested that this not be on school grounds in order to have it be a more relaxed environment. There were 2-3 readings provided to the participants each week. Participants were asked to come with readings done and general questions and/or discussion points completed.

During the hour of book club, the five participants and I engaged in conversations regarding the readings. The participants began with three to six minutes of independent journaling. Then they opened the discussion with their journal written questions or other inquiries they brought with them. The discussion was participant-led and they were encouraged to drive the conversation in whatever direction they desired. If the discussion came to a lull, I would raise a question that would typically prompt discussion, but attempted to not drive the discussion in any specific direction. I wanted their

understandings to be driving the discussion, keeping it as natural as possible and not influencing the direction of the discussion nor influencing the data.

The book club could be described as a critical study on race. I identified the readings for book club that would hopefully provide new information or problematize previous knowledge. Reading topics were diverse in nature including book chapters, research articles, and a law review. They were also diverse in content, including historical roots of the meaning of race, whiteness, race within the law, systematic forms of racism and oppression and pedagogies using critical approaches. Appendix E highlights specifically the readings and topics that were relevant to each week. This time at the book club was a platform to allow participants to openly share their conceptions on their racial identity and how the reading topics influenced these conceptions. I recognized that racial discussions are difficult to capture within the classroom or outside of the classroom because race is often deemed an uncomfortable topic to discuss. The readings provided a natural opportunity for racial discussion. The book club also served as a space to learn from one another through dialogue and application of readings to their practice. Frequently, participants would frame their understandings of the readings by giving an example from their classroom. This informed the third research question on how teachers conceived their racial identity to be represented within their practice.

These book clubs were audio recorded and transcribed each week. From the transcriptions, I was able to inquire with individual participants if I had questions regarding their points of discussion. These also gave me an additional avenue to understand more about the participants as well as how they digested the readings and the

complexities they were undergoing.

Reflection Journals. At book club participants wrote in journals and were told that those journal entries do not have to be given as part of the data corpus unless they desired. All participants, however, did allow me to use these journal entries as additional means to gain insight into their reflections on their racial identity. These writing prompts are defined in Appendix F.

Data Analysis

The process of data analysis is comprehensive and complex. My initial analysis was done with methods of qualitative analysis. There are a series of activities that take place with the data and provide conclusions when finished that I discuss in the subsequent paragraphs. My first step in the analysis process was during the transcription phase of the data. As I gathered the data, I would transcribe it as soon as possible in order to make sure I was aware of the current concepts going on within the data. Therefore, this was an ongoing process throughout the collection phase. When transcribing immediately following an observation, I was capable of adding minute details that may not have been picked up on the audio recorder or forgotten had I not transcribed immediately. These additional descriptions may have been influential in later analysis. I personally transcribed all ten interviews, six book clubs and all field notes.

While transcribing and also taking field notes, I would write small memos as frequently as possible. This allowed me to identify initial concepts and insights and document them in written form. Emerson, Fretz and Shaw (1995) explain, "The fieldworker begins to develop, preserve and elaborate these ideas by writing theoretical

code memos" (p. 185). With these generative ideas, I was able to focus my observations to make sure I was capturing language, behaviors, interactions and narratives that would help to answer the specific research questions. Each of the research questions, could potentially examine different *units of analysis* within the data, so it was important that I was confidently observing and noting all types.

When defining what the units of analysis were, I examined my questions. *First, how do teachers conceptualize their racial identity?* This questioned examined realizations, ideas, or reflections that teachers were addressing or narrating. These were often found within the book club setting or during their interviews. These were also ideas that potentially changed from the beginning of the study until the end of the study. For the second question *how are teachers' racial identities and their student' racial identities represented in their practice,* I examined classroom behaviors, interactions, language, routines and expectations along with additional items. Lastly, *how do teachers conceptualize their racial identity and their students' racial identities are represented within their practice?* This question examined how teachers understood or thought about what the implications of race were within their practice. This was found in the narrations and stories they shared during interviews as well as book club and side conversations in the classroom. Conceptions of racial identity were also demonstrated when they shared their perceptions of how theory was related to their classroom practice, this was frequently shared by telling narratives from classroom experience.

The third step was to read the entirety of the data and make sure I was familiar with the fullness of the data set. I then began to open code, which is the process of sifting

through small segments and writing words or phrases that correspond with that data section (Emerson, Fretz and Shaw, 1995). Coding is a method of condensing the data, enabling the analyst to find the most meaningful data (Huberman, Miles & Saldana, 2014) and eventually determining what codes could be woven together. I kept the initial coding very broad in order that I not miss any potential codes. Initial codes were anything from emotions, narratives and body language etc. These were ways participants used discourse to enact identities through speaking, acting and being (Gee, 2014). When doing this initial coding, I attempted to highlight what was occurring and how it was occurring rather than why it was occurring (Emerson, Fretz & Shaw, 1995). This allowed me to make interpretations later as to the cause of what was occurring, rather than at this stage of analysis.

The fourth step was a constant comparison analysis where I triangulated what codes were being used in different data sources and among multiple participants in order to begin to develop patterns and themes (Huberman, Miles & Salana, 2014). This cross-case analysis also allowed me to understand and explore what codes were left out of certain data sets, which was also useful information for interpretation. I triangulated between field notes, interview questions and book club transcripts. For interview questions, I used multiple matrix displays in order to identify what codes were visible among participants to assist in this comparison process. In addition, a matrix display was used between book clubs in order to highlight codes that were seen across book clubs. From these matrices I could also identify the codes that began to answer the research questions and to look for patterns within those codes. Huberman, Miles and

Salana (2014) explain, “Pattern coding is a way of grouping those summaries into smaller number of categories, themes or constructs” (p. 86). From these patterns I was able to begin to define themes that began to explain the data and build theoretical constructs (Huberman, Miles & Salana, 2014). These pattern codes were written in analytic memos in order to continue to revise and to apply their relevance to other codes.

After identifying themes within all participants’ data, I noticed that there were particular participants that represented the themes more succinctly. I used purposive sampling to sample the participants based on relevancy to the themes. Kate and Melissa shared very little during book club sessions. In fact, Kate spoke less than five times in all six book clubs. Additionally, they were both first year teachers, which may have played a role regarding how much they shared, as they may have been less confident working with four other educators who had more experience and practice than they. Since Melissa was a co-teacher within Anne’s classroom, observing and listening to Melissa was more challenging because she would be working with one student, whispering during whole group instruction. This altered the amount of data collected within her field note sessions. Lastly, Sally as an administrator didn’t work with students directly. As she still wanted to participate in the study, I included her data from interviews and book clubs, but I didn’t observe her within a classroom nor do I have field notes as a part of her data sources. All of these instances, impacted the amount of data gathered and the quality of data gathered, therefore, they are not as visible in the subsequent analysis chapters.

After identifying important themes, there were excerpts that still contained complex data that the qualitative analysis hadn’t entirely highlighted. I conducted a

purposive sampling strategy to identify excerpts that needed further analysis. Cohen, Manion and Morrison (2011) discuss that this sampling method focuses on specific and unique issues within cases. Due to the complexity of the questions and digging more deeply into the teacher's conceptions and understandings, I needed another form of analysis that provided additional interpretive work. Critical discourse analysis was an effective tool that assisted in the depiction of words, sentences and structures that would aid in drawing conclusions. I began identifying single units of dialogue that stood out as differentiated from other participants or critical to drawing conclusions. These excerpts of data then were analyzed with iterations of critical discourse analysis.

Critical discourse analysis problematizes language within educational research through a set of theories and methods. Rogers (2004) explains that educational practices are often communicative in nature and critical discourse analysis provides a framework to interpret the language and other interactions that constitute learning. This form of analysis takes into account social worlds (in terms of racial, religious, political etc.) that often give different value to discourses. Rogers further explains, "Critical approaches to discourse analysis recognize that inquiry into meaning making is always also an exploration into power" (Rogers, 2004, p. 1). Therefore, it provides a framework to address the complexities within discourse in order to make interpretations, descriptions and explanations in reference to power or oppression. These complexities make this theory *critical* in nature and problematizing of systems in their natural state.

Discourse is often perceived as simply oral or written language; however, within this framework discourse has multiple meanings. Gee (2014) explains that "discourse is

language-in-use" (p. 19). Further, discourse can consist of the grammar, but it also holds meaning in the specific context in which it is used, and this meaning can be built across sentences. As an example, someone might say, "He has a red nose." Someone may then question, why does he have a red nose? Is his nose red because it's cold outside or is he Rudolph and uses it to lead Santa's sleigh? On the other hand, a different inference is made if the example was, "He has a red nose; he is a clown for the child's birthday party." Bridging these two sentences together, one can infer that his red nose is painted on not due to the physical environment or its use to guide the sleigh, but one can infer why it's painted. The word 'red' takes on different meaning given the two contexts and bridging the two sentences together builds a story that is different than the single sentence.

Lastly the *analysis* portion of critical discourse analysis is helpful because analysis allows one to dissect the functions of the language and make interpretations from the discourse. Given a specific theory of the social world one can connect this within a theory of language (Rogers, 2004). In the case of this study, this analysis becomes extremely effective because it could integrate critical race theory, intersectionality and pedagogy of the oppressed. In the following chapters, I will conduct a critical discourse analysis using an iteration of Gee's (2014) approach.

Chapter 4

Thematic Findings

In the first section of this chapter, I discuss the specific processes of analysis I used in order to make meaning from the data sources. Ethnographic writing is central to my context and research setting. In section two, of this chapter, it is my intent to highlight the important discourses that are communicated in the school context (Gee, 2014). These discourses influenced the identities of both teachers and students. In section three I highlight the findings or themes that were visible within the data. Those themes include such notions as race is complex in both life and teacher practice. Racial identities are understood as dynamic and multifaceted. Lastly, I describe practices that can help to combat systems of oppression.

Data Analysis

During the transcription process I was able to gain a detailed understanding of the data. In my initial coding, I highlighted what was occurring and how it was occurring rather than why it was occurring (Emerson, Fritz, & Shaw, 1995). This general coding was very broad, in order to avoid losing any aspects of the data. I triangulated those codes between the book clubs, interviews one and two, and the field notes. I listened and looked for ways in which participants spoke about their own and others' racial identities. Sometimes participants named racial identities in specific terms, but more frequently participants explained the significance of race and their understanding of race not explicitly relating to their racial identity. According to Gee (2014), "Speakers/writers use language, bodies and things in the world to enact socially significant identities" (p.

25). I listened for ways in which participants conceptualized their own racial identities and enacted their racial identities within their classroom. Narrations or stories about classroom practice as well as conversations regarding the readings were used to examine how or what participants named as important to their racial identity.

I constructed matrices between data sources that displayed codes. The matrix displays allowed me to see what codes were visible throughout data sources but also explicit to specific participants. One matrix examined one interview question with each participant's response. This allowed me to see the divergent codes of each participant but also similar codes in response to that particular interview question. I conducted a cross-case analysis between all four data sources: book clubs, two interviews and field notes. This cross-case analysis allowed me to understand and explore what codes were left out of certain data sources, which was also useful information for interpretation.

From there, I began to identify categories of topic. From these categories I could identify patterns and themes within the categories. The interviews, personal and narrative, often presented themes of participants' conceptions and understandings of racial identity. Field notes from the classrooms examined how these conceptions were manifested and enacted within practice. In the book clubs, the readings sparked conversations demonstrating how those readings influenced participants' conceptualizations and the meaning they took from them. When defining the units of analysis, I examined my questions. First, *how do teachers conceptualize their racial identity?* This question examined realizations, ideas, understandings, or reflections that teachers were addressing or narrating. These were often found within the book club

setting or during their interviews. These were also ideas that potentially changed from the beginning of the study until the end of the study. These changes could be recognized in matrix displays from interview 1 to interview 2. In addition, I also examined what the influences were on racial identity and how they constructed their understanding of racialized self. For the second question, *how are teachers' racial identities and their students' racial identities represented in practice?* I examined classroom behaviors, interactions, language, routines, interactions, time and expectations. Lastly, *how do teachers conceptualize their racial identity and their students' racial identities are represented within practice?* This question examined how teachers understood, discussed, or thought about the implications of race within their practice. This was found in the narrations and stories they shared during interviews as well as in book club discussions and side conversations in the classroom. The book clubs, representing an array of racial topics, often represented how teachers believe readings were manifested or represented within practice and shared through stories from classroom experience. In the subsequent sections, I characterized and categorized responses to interview questions, field notes and book clubs of the three primary participants.

Discourses at Work

There are discourses at work that communicate and construct identities for individuals within specific contexts. Gee (2014) described social significant identities in the following way: "The identities we are talking about here are identities that are enacted and recognized by different social groups and social and cultural formations in society" (p. 23). One may believe that the identity of an "educator" is quite uniform across

schools. But I argue, there are many differences in the identities of educators depending on their context. There is a socially significant identity for an educator working with pre-school aged children in Brooklyn, New York, versus an educator teaching calculus in a rural school in Alabama. Their language, actions, interactions, values, beliefs could be vastly different given these two different contexts despite both being "educators." When examining these narrations, it was important to discuss the discourses that were evident not only throughout the building but also in other discourses throughout the school.

The philosophy and mission of LIP: Success Academy is evident throughout the physical environment of the school building. When walking through the LIP doors, you don't feel and see what Kozol (1991) characterized as relevant in urban schools. Kozol described many urban schools as having substandard conditions, insufficient resources and even unsafe classrooms or buildings (1999). Instead, at LIP, you walk through a secured front door into a bright and vibrant office with a long hallway. The walls are painted stark white, free of children's scuff or pencil markings. The many windows allow natural light to shine into the space and the carpet is colorful and clean.

LIP, a program designed to fill a quality gap of education, makes its mission to respond to the current state of crisis with the visibility of college memorabilia throughout the school. According to Bonilla-Silvia (2014), "Although scholars have documented the narrowing of the gap in the quantity of education attained by blacks and whites, little has been said about the persisting gap in the quality of education received" (p.34). Similarly, Sleeter (2001) shares, "Education in many communities of color, as well as many poor white communities, is in a state of crisis. Students are learning far too

little, becoming disengaged and dropping out at high rates. Far too few students are going to college" (p. 94). Hanging outside each classroom at LIP are college pennants such as "Harvard University" or "Oregon State" which signify the names of each homeroom. Similarly, a banner hangs in each grade level hallway stating, "Class of 2020." This year represents not the students' graduation year, but rather the year they will attend college.

Near the main office, there hangs a graphic of a school desk with the words, "Work hard, Be Nice," two qualities and "ways of being" that are bred in the culture of both teachers and students at LIP Success Academy (Gee, 2014). Students work hard by being in school longer than their public school peers, from 8 a.m. until 4 p.m. They also attend monthly Saturday school sessions. They have homework every night in every class and are expected to call their teacher's LIP phone if they need assistance on their homework. Students have four ninety-minute block class periods including ELA, math and science and a remedial math/reading class. Students work hard and time is not to be wasted.

Teachers work hard by being at school from 7:30 a.m. to 4:30 p.m. They attend and run Saturday school sessions. Teachers are asked to grade exit tickets each evening in order to have a constant pulse on student achievement in their classroom. Teachers are asked to have a "tracking system" for this data to reference and analyze in order to make data-informed decisions for their instruction. Teachers are expected to take calls in the evenings when their students have questions with their homework. They are expected to

have lesson plans submitted in advance of their lesson and often modify the curriculum explicitly catering to their students' needs. Teachers work hard and time is sacred.

These elements of the physical context influence the identities of participants. The building is well cared for and the physical environment makes students and teachers feel welcome. The college focus is evident throughout the building and classrooms, signifying the schools' mission. "Hard work" is enacted and represented throughout the schedule, expectations, and practices through out the school.

Data Themes

Complexities of Race. What was evident in this theme was racial identities were represented and discussed as more than simply the color of one's skin. Participants recognized and named macro-level systems of oppression that led to inequities for individuals. Narrations discussed the positioning of schools within these systems and how schools influence identities of students. Additionally, these systems make up the fabric that participants' construct their racial identities. Participants shared or examined their own biases, assumptions or gaze as they were represented within this fabric. With this examination they critiqued how and why their perspective was built within the dominant white norm, often naming these systems. They also named how these systems influenced their conceptions of racial identity or influenced their conceptions of their students' racial identity. The data for this theme was primarily obtained through narratives found in interviews or book club transcripts; further, these narratives could not have been represented within field notes of classroom practice.

Anne. Anne was a participant who was very comfortable examining and sharing her constructions and beliefs about race as well as her own racial identity. She frequently led discussions at book club and rarely shied away from speaking up. In her initial interview, when asked to describe her racial identity she was very matter-of-fact and didn't go into great detail with her response. Anne said at that time, "Okay, I would say I'm a white, middle-class, straight female. I'm like not religious, I don't know the word for that, I don't say I'm atheist. I'm just not religious" (Interview, October 27, 2016). In her final interview when asked to describe her racial identity she responded explicitly with I'm white" (Interview, December 16, 2016). There was a shift between her first interview and second interview response. Her first interview included class, sexuality and gender, whereas her second interview was solely focused on racial categorization.

Anne further discussed her understanding of race when explaining experiences at college. She described her college experience as a liberal arts education and that examining systems was always prevalent within her coursework. Anne shared that when at college, "I was like 'Oh, that is like white supremacy culture, this is um....this is the suburbs, this is like 94 crushing Rhondo.' We learned so much stuff and systems have fucked over people of color since always" (Interview, October 27, 2016). Anne is referencing macro-level systems of oppression or structural power, in the city in which the study took place. Rhondo and 94 is a reference to the controversial construction of a highway that dismantled a neighborhood. Anne used terms such as "hegemonic archetypes" and "theory of change" that demonstrated her familiarity and comfort in recognizing and naming systems of oppression.

During book club three Anne discussed her understanding of systems and how these systems play a role in the outcome of students who attend schools. Anne explained (Book club 3, November 9, 2016):

Anne: Okay, I have a comment and a question off of that because I was thinking a lot about your question about schools and everything about how schools are like like a reflection of society but also a place of perpetuation. Um, like instead of dismantling, it's just another system by which we continue to stratify society. Like tools of assimilation for native people and sorting tools to see who's going to the factory and who's not.

Sally: Or who's going to universities versus factories

Anne: Exactly. That's why they are set up. That's actually, the whole essence of a school system, is a sorting tool. So then, so then, I'm like what does that mean to like make, to work within that system to dismantle its outcome. I don't really know, what the results... I think it's interesting that schools are both in a list of systems, these that create and perpetuate social stratification and injustice based on race but also they are like the melting pot of all of them and how they impact a human. So it's both one of many but it's like...

Sally: Yeah like housing, food desert,...

Anne: It's like the umbrella

Sally: Redlining

Jane: Schools are an umbrella.

Anne: Like all those system in the possessive investment of whiteness, all compound onto the individual kid of color.

In this excerpt, Anne concluded that schools are a reflection of society. She said that stratification occurs because schools serve neighborhoods and neighborhoods are stratified by income. In her second paragraph she made a connection of income relating

to race and that schools further stratify based on income and race. Bonilla-Silvia (2014) concluded, "Furthermore, blacks are still more segregated than any other racial or ethnic group - segregation that they have experienced longer than any other group - and are segregated at every income level" (p. 32). Anne recognized that neighborhoods are stratified by race but connected this stratification to income level or class. Therefore, she is saying, schools are part of multiple systems of stratification.

When Anne said, "Um, like instead of dismantling, it's just another system by which we continue to stratify society," Anne recognized the role schools play in this perpetuation and stratification of race and income. In her second line, she discussed that the whole essence of a school system, is a sorting tool (Book club 3, November 9, 2016). She recognized that schools are setting up certain students to work in factories. Sally pushed further saying, "or who's going to factories versus colleges." Sharing the two ends of the economic spectrum she highlighted that schools are relegating students to factories or upgrading students to a college education.

When Anne concluded, "It's like an umbrella," she was referring to the term umbrella as something that encompasses whatever is underneath it. Therefore, schools encompass all of these systems within the school walls. The readings that week discussed numerous components about whiteness. One particular example was found in a reading by Tatum (1997) describing the privilege whiteness carries in which whites see themselves as individuals, making choices that represent solely themselves: "People of color learn early in life that they are seen by others as members of a group" (p. 102). Tatum explained this view of individual versus group, as, "compatible with the

dominant ideology of rugged individualism and the American myth of meritocracy" (p. 103). Therefore, Anne alluded to all of these systems whether they were dominant perspectives, housing allocations, or health disparities that are apparent in schools - and all of these compounding systems affect who or which students walk in the door, which door or school students walk into, as well as the capital they carry as they walk in the door. When Anne went on to say, "Schools are another system or sorting method." She made the conclusion, "Like all those systems in the possessive investment of whiteness, all compound onto the individual student of color." She recognized that kids of color face all of these systems while at the same time being sorted to future opportunities based on the schooling they do or do not receive.

Anne more closely shared her understanding of capitalistic systems interwoven within schools: "I think about (how) the hegemony of education is so overwhelming in terms of like, what even philosophies are we even promoting or what world view or what economic systems just by how our schools are run." She continued, "We don't have kids on pillows and deciding what they want to do," Anne said, "because that's not how capitalism works. That's not effective and dominant culture" (Book Club, November 16, 2016). Anne was highlighting how capitalism has influenced education and that structures within schools are constructed with a capitalistic or efficiency model. She claimed that students "on pillows" and "deciding what they want to do" is not the most efficient model to use to teach children. Here she was recognizing that efficiency within schools is about the greatest amount of content being absorbed by the greatest number of students and identified practices that don't work within these models. Anne recognized

the way certain practices are validated or accepted within education and the dominant culture. She combines the terms, "education and dominant culture" as if acknowledging that these are synonymous.

Anne went on to illustrate her understanding of capitalism: "One of the biggest things I thought about was capitalism. I thought about it being so entrenched. Capitalism and white supremacy, some people don't ever want to give up. And they are like foundations of our country" (Interview, December 27, 2016). Here she was discussing the tie of capitalism to whiteness and that these notions are highly integrated. If capitalism is the foundation upon which our country is built, she was saying, there are many folks who don't want to have to share their space in the capitalist system or space because this would mean they are giving some of their space/capital to others. Duncan-Andrade and Morrell (2008) explain, "The stratified nature of our current society creates a social pyramid that has no room at the top for the masses. This structure requires people to be sorted, and schools are the mechanisms used to resolve this messy social conundrum..." (p. 3). Because Anne integrated the terms, she showed that she recognizes that whites are the center of capitalism.

Not only did Anne name capitalism and efficacy as the undergirding of systems within classrooms, she also recognized the importance of examining her own bias, assumptions and gaze because these inevitably play a role in how she sees herself and her students within these systems. While not all of these examinations of bias and assumptions were done within this study, these situations were influential in her conceptions and understandings. Anne recalled one of her first years of teaching; she

would frequently attend dinners with three other TFA colleagues. She explained that each person came from different racial and educational backgrounds. They pushed each other to examine their bias or "check each other" on their discourse (Interview, October 27, 2016). She shared questions they would ask one another, "Well, what makes you think that those tattoos or that music they are listening to is dangerous? What makes you think that mom is irresponsible? Like checking our archetypes and biases all the time" (Interview, October 27, 2016). She shared that this group allowed her to dig into why she carried the perspective she did and whether her constructions were built on false assumptions that potentially could be reframed.

In another reflection, she described one moment when she had walked into the hallway and saw it as "fucking insane in here" (Interview, October 27, 2016). She recounted that kids were everywhere, students' behavior was uncontrolled and the volume was extremely loud. Then she questioned her own thinking: "I go back to, why is that, is that just *my* values that says that's out of control (?) Is *that* behavior just fine?" (Interview, October 27, 2016). She examined her own understanding of what she believed hallways should sound like, look like and feel like. Perhaps she was examining this because the school she attended as a student didn't have this type of hallway environment. Either way, it was evident that she was able to question herself on why she believed a school should function in a given fashion and that perhaps her perspective wasn't the only "right" way of looking at it.

Jane. Like Anne, Jane did not refrain from emphasizing how oppressive systems influence identities within schools. During book clubs, Jane frequently discussed the

school's ability to silence race altogether or use colorblind narratives towards students. She recognized that a colorblind approach or lack of specificity of students' race is really a disservice to understanding the identities of students. She described the impact on her:

> This makes me feel so crappy about what our school is. It was talking about how we are kind of just, it says (she began reading), 'The liberal model of urban education reform makes the mistake of attempting to replicate the schooling ideology of the middle class, foregrounding a "college going culture." In so doing, it all but ignores the material conditions of urban communities, which are more pertinent to the lives of students and are far removed from the rhetoric of college." (Duncan-Andrade & Morrell, 2008, p. 10). So, are we projecting upon students, by emphasizing like *college*! *College*! Are we having them lose their, individuality or their focus on their culture because we are like, hey this is how you get out of this? (Book Club 5, December 14, 2016).

Jane recognized LIP as an institution that is built on middle class and college-going culture, similar to what was described in the reading from that week. Each homeroom at LIP is identified as a college, with college language that is frequently discussed as well as character qualities that mark a 'college bound' student. When she said, "This makes me feel crappy about our school," she was placing the school as a player in this model of education reform: "We are projecting upon students by emphasizing college! College!"

Here Jane narrated her understanding of her socially significant identity at LIP: Success. She comprehended that she is influencing or projecting a college-middle class narrative on her the students. She further stressed the idea that this projection prompts

students to shed their individual identity. "Are we having them lose their individuality or their focus on their culture..." Individuality and culture are terms within her narrative, but could be represented in countless ways. Individuality and culture could be represented in terms of language, dress, perspectives, traditions (etc.). Within LIP, dress and language is representative of college-bound/professional culture. LIP prescribes that students dress professionally in their school uniform with specifications about jewelry. This confines students to a situated identity by looking the part of a professional and having a college bound identity (Gee, 2014). McGee-Banks and Banks (1995) conclude, "The school culture and social structure are powerful determinant of how students learn to perceive themselves" (p.155). With this perspective, the school culture and structure is greatly influencing students' identities. Similarly, Jane recognized the situated identity of college and professional identity within the language that is encouraged and taught. As Jane put it, "And college language is like white. White speech" (Book club, October 19, 2016). Often, students are redirected to talk in professional tone, words and controlled emotion. This delegitimizes the language they use at home and deems professional language as the one they use at school. This may insinuate that their individuality and culture isn't represented in that of professional or college bound identity. Jane used the verbs "students lose" or "leave behind" (individuality and culture). She acknowledged the school privileges a professional/college-bound identity and therefore the school is deflecting students' identity as a deficit, nor is it validated within this dominant culture. In her final sentence Jane said, "Hey, this is how you get out of this" (Book club 5, November 30, 2016).

With the term 'this,' it is unclear whether she is speaking about students' culture, class-status, or community. Either way, she is critiquing the narrative and how this narrative projects the desire for students to leave whatever or wherever students currently represent.

Jane later said, "Just like our students, and myself, and my identity shifts considerably when I'm - well actually, not shifts, but I guess I just act differently so that's not my identity, I guess. But I think students seem to shift as well, so much of who they are when they come into our school because of the pressures we are putting on them. To act one way. I guess identity is bigger though isn't it?" (Book club, October 26, 2016). Through this narration Jane highlighted that acting or conduct is part of identity. If schools prescribe how students should act then schools are prescribing parts of identities. What is acceptable behavior in one environment is obviously not acceptable behavior in another environment. And LIP is a school prescribing college-bound/professional identity. She recognized not only do the students' identities shift with this environment but so does her identity as a teacher. She is someone different inside the classroom than perhaps she is outside of the classroom.

Jane also shared moments in which she challenged her bias or assumptions. These moments played a role in how she views her racial identity and her understanding of her students' racial identities. She shared instances in which she caught herself and questioned why she had certain underlying assumptions. "Why are you assuming *that* family's number has changed?" (Interview December 19, 2016). She recognized that she was making the assumption that a student's phone number had changed. Many

students' families have pre-paid phone cards on their mobile phones; when they run out of minutes it's hard to get in contact with students' families. Often, numbers change and/or phones are shut off. With her question, she examined why she carries this class-based assumption.

Additionally, Jane asked herself, "Why do you have closer relationships with parents of her white students and feel more open with conversations with them?" (Interview, December 19, 2016). She identified that she feels more open and closer with families of white students. But she was questioning why she feels that way. She doesn't identify answers to these questions but is cognizant of the lens which she is viewing this from and how this could potentially be biased.

Jane recalled going to a child's home to pick the child up for a holiday event. She questioned another assumption saying, "I was kind of uncomfortable in her house, because it wasn't like how I was raised. And it was kind of insane, and a lot of things happening at once. I thought it was crazy. While like, why is *that* crazy and my house wasn't crazy?" (Interview, December 19, 2016). She was cognizant that her perspective is built on her own familial norms likely stemming from her white, middle-class farming community. Because this student's home didn't look and feel like hers she admitted to feeling "uncomfortable." She described the home as "insane" and "crazy." But she pushed herself to examine why she felt that way. She questioned, "Why is that (the student's home) crazy and my house wasn't crazy?" She is actively disrupting her own gaze and taking a noticeable step to deconstruct her personal beliefs of what constitutes a home.

Sally. Sally also recognized the structures of dominant norms that were fixed and taught to students. She discussed how students are forced to dis-align with their culture and community inside the school walls. The norming of a college-bound culture influenced the ways students acted, talked and identified. She explained:

> It (the article) talks about race being partially being made up of everyday choices and the choices are often coerced or they aren't always a true choice. You know, there are a lot of choices our kids are making, to either align themselves or not align themselves with their culture and their race and their community. And I feel like we are forcing them to make choices every day that don't align with their culture and community. (Book club, October 19, 2017)

Similar to Jane, Sally recognized how the system values a certain way for students to conduct and represent themselves within the school. She discussed how the students have the choice whether to align to the ways of the school or align to the ways of their culture, race or community. From her discussion, it seems as though these two identities are not interchangeable or co-existing nor is school a hybrid space between these two. Later in her narrative she discussed how this is probably "exhausting" for the students to always be attempting to fit into this ascribed identity (Book club, October 19, 2017). This statement welcomes the idea of the work that it takes for students to always be reaching for this college-bound identity. She also went on to say that these practices are not affirming and disinvesting (Book club, October 19, 2016). Here she disclosed that making constant choices is not affirming in the identity formation of young

students. It also likely pushes them to disinvest in the school or potentially dominant college-bound identities because the school is asking students to leave so much of what they know outside of the school.

During one book club Sally discussed how students of color are often viewed by adults with false biases. She said "Even in the reading, white people tend to view black children as older than they are; they will be tougher than they are (on other children), so I think it's making sure that I'm not letting those prejudices influence how I'm reacting to a kid (Interview, December 15, 2016). She doesn't indicate that she has these prejudices or assumptions, but recognizes that they often exist within adults and that she needs to be cognizant of them. She continued to explain a study she had read where doctors give less pain medication to children of color than they do white children. Sally said, "They are hurting just as much or they sting just as much when you are angry at them as the white ten-year-old" (Interview, December 15, 2016). Here she acknowledged both of the studies indicating that children of color hurt just as much as white children and that being cognizant of this for herself when making decisions regarding students is important to her.

The previous participants have discussed how systems operate. They have identified how systems stress this professional-college bound identity on students and how often times this is asking students to remove parts of their individual identity. They have challenged and identified their own raced and classed assumptions and bias. While participants may not act on these assumptions and bias to change the system, they are cognizant and aware that they exist. Gay and Kirkland (2003) share, "Teachers knowing

who they are as people, understanding the contexts in which they teach, and questioning their knowledge and assumptions are as important as the mastery of techniques for instructional effectiveness" (p. 3). Further, Deliovsky (2010) shares work of Frankenberg, "And therein lies its power, these scholars argue, to structure ways of understanding self and others and history and culture—an invisible and visible European power devoid of the awareness of its cultural and racial content. For Frankenberg and others, seeing and analyzing what that content is and how whiteness structures that content is vital for understanding the creation and perpetuation of social inequality" (p. 37). Anne, Jane, and Sally were able to analyze their perspectives and how their whiteness is influenced by dominant narratives; bringing awareness to these perspectives was key to their conceptions of racial identity.

Dynamic and Multifaceted Identities. Another theme that was represented within the data was the understanding of dynamic identities. This theme was made up of pattern codes: teach to the whole child, value students and display authentic demeanors. Within a Freirian narrative, students become containers or bodies to be filled with the teacher's content knowledge. I would argue that the above pattern codes are in opposition to this narrative and in opposition to the above college-bound identity embedded within the school cultures and other prescribed systems. Participants viewed their students authentically and holistically; academic content was only one component of learning. Participants recognized that different students have different needs and that not all students are at the same level of development. Participants taught to the different needs of their students, whether those needs were social skills, emotional skills, or

content skills among many others. Additionally, participants placed value on their students' emotions, perspectives, thoughts, opinions and humor – their identities. They valued their identities rather than viewing these identities from a deficit perspective. They did this while still working within the LIP context (dominant system). Lastly, there was evidence that teachers brought their authentic selves to their classroom practice that was potentially different than situated identities of many educators. Teachers saw their role as more than just banking knowledge into students, but included emotions, discourse, relationships, humor, and jokes.

Jane. Jane is a teacher who valued students' well-being and thought of students as more than humans who sat down in her classroom. She spent time getting to know each student's intricacies, personalities and humors. On numerous occasions throughout the study she was making time out of school to build relationships with students as she saw this was a way to know and value them. She would attend basketball games, holiday performances, take them to dinner for a reward of meeting behavior goals or simply host a few during her lunch prep. One Sunday afternoon she spent at the Nutcracker with a student just simply because the student had an extra ticket and invited her. Similar to the ways she valued her relationships with students, Jane also valued their learning. Jane was thoughtful with every lesson she taught by making lesson plans with explicit focus to student needs and comprehensive understanding. Carter and Goodwin (1994) shared, "There is evidence that, in schools for children of color, the curriculum is simplified, reduced and watered down" (p. 297). Jane's lesson plans and lessons were not simplified nor reduced but rather thoughtful, intentional and deliberate.

The first observation I had in Jane's room, she had prepared a lesson on division. I had taught this lesson in previous years and was quite familiar with the content. However, Jane insisted on teaching me the method so I would have the skills to assist students (Field notes, October 17, 2016). As we sat down, she showed me the division problems. She explained that last week students had been working on two-digit divisors and one-digit dividend using an area model. Today was different because students were going to be asked to take it one step further. She explained that students were not regrouping the tens but could potentially have remainders in the one's place. The idea of a remainder would be introduced as a new skill. She then demonstrated that the students would begin the standard algorithm (long division) on the side of their paper and show their work from the picture method. With this lesson, students would be demonstrating two different methods of division, one with pictures and the other with standard algorithm. She explained, "The goal today is that students see the connection of each place value being split into the dividend" (Field notes, October 17, 2016). Jane could have easily just taught a simplified lesson, a quick trick or rhyme to have students remember the steps of the standard division algorithm (divide, multiply, subtract, bring down). However, Jane was seeking that students see what each step represented. What did it mean to divide two tens by 4? In order to understand this, students used the conceptual model first. They could physically break down the numbers using base ten blocks. Then they could begin the standard algorithm. This wasn't an easier way but actually forced students to make connections between two different methods of division in order for conceptual understanding. Nieto (1994) speaks to "high

expectations" and "enriched and demanding curriculum" as two factors that play a role in student achievement. Jane valued their conceptual understanding of the division lesson. She also saw value in students' understanding why the standard algorithm works by connecting it to the physical method. She valued deep understanding despite this being likely harder for her and her students.

When I returned the following week to Jane's room, the class had moved on to division with only the standard algorithm model without the use of a drawing. Jane said, "The major misconception of most students at this point was transferring their understanding to the standard algorithm so they will continue working with that today" (Field notes, October 24, 2016). Jane had reflected on student work from the previous day to inform her teaching. She valued the students' understanding specific content so much that she constantly reflected on their classwork in order to inform the subsequent lesson. For that day's class period, Jane pulled a small group of students to the side table and conducted step-by-step teaching of the division problems. I assisted students who were closer to mastery of the content and only needed minor feedback on their work. During this time, Jane instructed me to take anecdotal notes on the seventh problem. She explained this would inform her where students' misconceptions were explicitly located. Then, she could target specific students and specific misunderstandings (Field notes, October 24, 2016). The specificity in her analysis of student work demonstrated the value she placed on student learning and learning time. Additionally, she demonstrated the belief that all students could grasp this content given

enough feedback, intervention and practice and took it upon herself to make sure students received these interventions in order to grasp the content.

Jane not only valued students' understanding of content knowledge, she also demonstrated valuing students' social and emotional needs. In Jane's class, it would not be uncommon to see a student sitting at a desk on the exterior wall taking a break from their class. These breaks often consisted of writing a reflection sheet, journaling about their emotions, or tactile exercises. In other classes, this might not be acceptable because it might be perceived that the student was wasting learning time. Jane was under the understanding that students couldn't learn content unless they were in the right mental space to do so, and this reflection time gave them prompts to help assist them in recognizing their emotions. Additionally, after long periods of time seated in desks, Jane would make time for a "brain break," where students would be up and moving around the room often playing a class game (Field notes, October 24, 2016). Jane acknowledged that for her young students, long school days needed to be broken up with physical movement and social games.

When a student would misbehave or not conduct themselves in a manner that was unproductive for the classroom, Jane would frequently have that student stay after class to have a conversation with that student. This allowed Jane to understand the student's perspective and see what was bothering him/her. Jane shared, "Instead of addressing the behavior, I dig deep into what is behind the behavior and then help them to identify what that is and help them to fix that and use that to help me come up with a solution to address the behavior" (Interview, December 19, 2016). Jane doesn't view her role as a

teacher to give a consequence in response to an undesirable behavior; instead she assists the student in discovering the root cause of the behavior. This assists in the student's ability to find a solution.

Frequently during prep periods while Jane and I were working in the teacher work room, Jane's colleague would bring in one particular student. One day, Jane's co-teacher brought Christian into the work room and informed her that Christian had been crying during the entire reading and needed to take a break with her (Observation October 24, 2016). Jane asked him to sit down on the floor next to her and handed him a piece of paper and a pen. She instructed him to write her a note about why he was upset. He lowered himself to his stomach, lying face down on the floor - tears falling to the floor. Jane continued working on her seating chart. Christian wasn't writing. Jane asked in a soft and supportive voice, "Do you not know what to write?" Christian shook his head left to right in response. Jane said, "I think you didn't want to take your picture; did you not want to take your picture?" Christian shook his head again left to right in response. She continued, "If you didn't want to take your picture then write, I didn't want to take my picture because..." (Observation October 24, 2016). Christian began writing, *I didn't want to take my picture*...

Jane recognized that writing may be an alternative way for Christian to begin to express why he was crying and upset. She knew that this emotion was not a typical emotional response to a school picture day and saw that there was a potential underlying issue that Christian had with getting his picture taken. She also recognized that Christian wasn't able to start this process of writing and gave him a sentence starter to assist him to

begin describing his emotions. Christian wrote, *I didn't want to take my picture because I don't like taking my picture at school.* Jane potentially recognized that there was even something deeper than the desire not to get his picture taken and asked, "Anything else you want to add?" Christian shook his head left to right. Jane responded, "You don't have to take your picture, not a big deal." Then she said, "Can you help me make the seating chart for science class?" He shook his head up and down. And Christian picked up the pen and assisted Jane.

This situation with Christian wasn't abnormal. Christian would frequently shut down during classes. Shutting down consisted of him putting his head down, crying, or removing himself to a side table. He struggled with emotions. Jane's frequent response was to help him understand the problem and then get his mind off of whatever the emotion was with a task that helped her. She explained that he gets so caught up in being upset or mad or angry that he needs a distraction activity; then she can speak to him (Observation October 24, 2016). Additionally, Jane refrained from digging deep (as previously described) because she may have recognized there was an underlying problem for Christian and prying into this could potentially cause a negative outcome. She differentiated her response to his emotion based on what she believed Christian needed in this situation.

Jane valued the individuality of each of her students; she also brought authenticity to her role as a teacher. She wore this in her smile on her face and within her classroom demeanor. She showed up each day vibrant and purposeful in her role as an educator for these students. Jane had that zest and exuded joy in her work daily. When asked why

she desired working at LIP she explained, “And so I really want to work with educationally underprivileged kids, in order to help them to see their - how freakin’ awesome they are and how bright and intelligent, creative and kind they are” (Interview, October 31, 2016). These skills were evident in her classroom, but it was also evident that she did not view students with a deficit mindset (Valencia & Solozano, 1997).

She demonstrated her authenticity often by using humor within the classroom. On the morning after Thanksgiving break, the students were prompted with ten questions on the front board about their break. This conversation took well over her allotted time in order to have each student share numerous times; yet by taking this time she demonstrated the importance that she placed on these classroom culture discussions and this was often not a norm within this school context. Students read the question from the power point and then shared their response with their partner. Jane would then call on five to ten students to share with the whole group. One particular question asked students what their favorite food was on their Thanksgiving table. Ms. Bender said, “Steven you are up to share!” Steven called out, “YAMS!” Jane responded, “Sweet potatoes or yams, Nice! Have you ever had them with maple syrup?” The students exploded with “ewwww, nasty, gross!” She responded by rubbing her belly with exuberant motion and saying, “Hmmmm good!” (Field notes November 28, 2016). Additionally, Jane frequently would say one-liners that would get her students riled up but at the same time create authentic relationships. While explaining a game for recess one student said, “What happens if you get hit?” Jane’s response was to smile largely, “Well, you’ll start crying. If it’s me (that gets hit), I’ll just be tough!” (Field notes, November. 28,

2016). While this may seem harsh the student responded with a large smile and his classmates with "Ooooh!" or "Snap!" (Field notes, November. 28, 2016). Jane knew this student could handle the light humor and had clearly already established a relationship where this was accepted. Jane was cognizant of her authenticity with teaching and building relationships with students. When asked her approach to building relationships with kids she said, "I joke and goof with them and poke fun at them and poke fun at myself. I think that's a kind of vital part of my relationship building" (Interview, October 31, 2016).

Jane was growing with her understanding on how to be more transparent to her students regarding her own learning. She said, "Let kids in on the things that I'm thinking and I'm working through. Why didn't I tell the students that I'm doing this study or this PD and it seems like she (Anne) did and she let people in on the fact that she's growing just like they (students) are" (Interview, December 19, 2016). This demonstrates her authenticity because she constructs herself as a learner. Often teachers are considered as beholders of the knowledge/answers. She is admitting that she doesn't have all the answers and wants to share this process of learning with her students. It also exemplified that she finds value in being transparent about her own learning with her student.

Similarly, Jane shared that she wanted to be more transparent with her learning about what students know. When she identified misconceptions regarding a lesson or how a lesson was progressing and how she adjusts classwork or a class period, she admitted to wanting to share with students these understandings and why she was

conducting class the way she was. I'm inspired by this," she said, "to clear up that and develop more transparency with kids as to this is what's going on. And oh I noticed this yesterday, so this is why I shifted the lesson and this is what I'm thinking now" (Book club, December 7, 2016). Jane was demonstrating her ability to be a reflective educator but also to share these reflections with students to demonstrate this as a life-long skill.

Anne. Anne, similar to Jane, valued students and examined student learning not simply learning content but emotional skills as well. She also brought her authentic self to her practice. Anne's room had three walls of windows creating a lot of natural light. The sun often beamed in warming both the physical space but also the ambiance of the room. Anne had posters covering much of the wall space that wasn't made up of windows. These posters included intentional subject matter such as "finding main idea," "point of view," "universal message," or "academic talk."

Anne had a way of making her students feel wanted and cared for. She validated them, their opinions and their voice. She validated them with small little reminders, "I see your hand Araya, I'll be right there. Let me check in with these two people real quick! Thanks for your patience" (Field notes, November 3, 2016). This reminder was given to a student who patiently had her hand raised for assistance during independent work time. Instead of ignoring the student until she could get there, she let her know there was urgency to get over to her and that she would get there as soon as possible. Anne validated and valued them by giving positive feedback, "Tracking back up in 10. We had 100% that time, nice jobs you guys...." (Field notes, November 9, 2016). Tracking is a term the school used for eyes on the teacher and ready for

directions. When she says, “tracking up in 10” this indicates that they have 10 seconds to finish what they are doing and have their eyes on her. Teachers would frequently count down to give students a time limit on a transition from one part of class to the next. Her use of “100%” indicates that all students were doing what she asked them to do. She added positive reinforcement, “nice job you guys” for following her expectation in the time she asked them to do it.

During one class discussion Anne had been calling on students to share their answers. Zara had her hand raised for numerous questions and didn’t get called on. She sighed and dropped her arm to her desk making a loud clunk. Ms. Anne responded, “Sorry Zara, I saw you got frustrated because I haven’t called on you – I’ll come back to you in just a minute” (Field notes, December 14, 2016). This student had a tendency to get frustrated when not called on; instead of calling on her every time, Ms. Anne validated her emotions and needs with a response that she would return to her after she called on a few more students.

Anne made an effort to hear student’s perspectives and validate their emotions. One time Anne was finishing a mini lesson on point-of-view; the students’ next step was to attempt to do the next passage on their own and practice the skills. Anne instructed, “Raise your hands if you think this stuff is tricky?” (Field notes, November. 9 2016). Not only is she affirming their feelings for today’s objective being difficult in rigor, but she also is “hearing” their thoughts and feelings. This also gave her information about which students she may need to check in with to make sure they were on the right track. Similarly, students felt as if Anne had their best interest at the center

of learning. A small example of this was when they were working to earn a holiday party prior to winter break. Students had to earn enough glows to attend. LIP's behavior system counted "glows" as positive behaviors for students or "grows" for negative behavior. Student needed to have a certain number of "glows" in order to attend this holiday event. There were a few students who were lacking the total glows to attend the party and instead of excluding these students in this grade level event, she opened up a discussion of how students could go above-and-beyond to earn extra grows. She asked, "When could we give bonus glows today?" (Field notes, December 14, 2016). Students raised their hand and she called on a few students. They suggested during transitions or lab time. Not only did this conversation represent that she had their best interest in mind, but it also gave them voice. She confirmed that she thought that would be a great way to earn additional glows. The students science teacher (Mr. T) walked in ready to transition the students to Science class. Anne said, "Mr. T, what do you think about if the whole group has perfect transition into science and starts on Do-Now for an extra bonus glow?" (Field notes, December 14, 2016). While one could perceive this as lowering expectations, it also could be interpreted as promoting a buy-in to the behavior system for the students because they felt that their voice was heard and opinion was validated. These types of situations were not abnormal for Anne's classroom.

Anne was reflective and thoughtful on how she integrated students' emotions into her classroom space. "I think a lot about how their emotions are maybe seen as negative or not valid in a lot of settings and I think that probably helps them cope with shit; but I want my class and being around me to be a place of like, 'No, that's valid that you feel

that way; that's okay, but you have control over doing something to fix it and we're with you'" (Interview, December 15, 2016). With this narrative she was identifying that at times their emotions or how they express their emotions aren't always accepted or validated in the school setting. Potentially, these emotions or frustrations are enacted in a way that isn't deemed appropriate. This leads to students' feelings being delegitimized or disregarded. However, Anne recognized the importance of allowing students to feel emotions and to lead them to deal with emotions in a productive way.

Anne taught students not only ELA content, but she also taught students strategies of growth for social and emotional learning. Anne noticed that students had a hard time staying on task while doing partner discussion or partner work. Instead of removing partner time from her classroom space, she recognized this as an important component to student learning. Instead of redirecting using language of "please be on task," she explicitly had conversations around what academic talk looks and sounds like and strategies students could use to assist their partner to get back on task. She asked, "If your partner is off task, what do you say?" (Field notes, October 27, 2016). She didn't teach them the language but rather asked for their opinion and perspective on what this language sounds like. Students wrote on their paper different statements that could assist their partners. Then, Anne asked students to share. Their responses were, "Please let's get this finished; I want my glows and my A or I'll do this one, you do the next one," or "Can I do the next one?" or "Can you slow down so that I can participate as well" (Field notes September 27, 2016). Students wrote these down within a section on their classroom entitled "Academic Talk" and a poster was also put on the wall that she and

they could refer to. While this is prescribing a discourse onto students, it also is recognizing that students may need this discussion. According to McGee-Banks and Banks (1995), "Equity pedagogy requires teachers to deal with dynamics of peer interactions in classroom life. Students are not one-dimensional; therefore, equity pedagogy has to reflect the complexity of student interactions and relationships" (p.155). She recognized that students could go on having conversations that were off-task within their groups and that learning she desired would not occur when this was going on. Or she could help them to identify discourse to assist each other to stay on task.

Similarly, in an interview Anne said, "Also, I think there is an expectation that people will struggle and maybe give up. Because sometimes when we talk about the stupid 'grit' shit of like, struggle in the face of challenge because I don't think kids of color in the US need to be trained on how to be 'gritty.' I think that's really insane, but I think I put a lot of emphasis on bouncing back or like it's expected that you will acknowledge your struggle and like make it through" (Interview, December 16, 2016). Grit is a character trait that is taught at LIP; it is recognized as perseverance when prompted with a hard task. Anne was expressing that she knows these students have plenty of grit; she continues to say students of color in the US don't need to be taught this. Here she recognizes that students face a lot of challenges and that she doesn't need to teach this to them. This is not deficit view; rather it values all that students bring to the classroom. Anne does provide scaffolding on how to "bounce back." During one observation Anne conducted a conversation around what to do when you are struggling with independent practice. This conversation could have been, "have grit!" However,

Anne assisted students with strategies and resources they could use to bounce back. Students participated in this conversation and filled out a graphic organizer as they identified these strategies that corresponded with different emotions (frustrations, exhaustion, being stuck etc.) (Field notes, November 1, 2016). Some of the strategies for bouncing back from these emotions involved looking at yesterday's notes, asking a neighbor a clarifying question, looking at a poster, saying "I can do it" ten times etc. This lesson on overcoming obstacles wasn't driven by academic content; however, having this skill set was important in order to achieve the academic work.

One morning, I was chatting with an 8th grader at the back of pods during breakfast who had been removed from her 8th grade class due to behavior issues. She was telling me how much she liked Anne's room. I asked her why she liked Anne's room so much. She explained, "Look at it," pointing to the room. "It's like calm and everyone is pleasant. And the way she sets up the work, she like helps us with it. Other teachers just tell us to get going on it and like don't even help" (Field notes, October 27, 2016). This student narrative resonates with the amount of value and care Anne took within her classroom space to ensure that students could and would be successful.

Additionally, Anne brought her authentic self to the classroom on a daily basis. One morning a student had her head on her desk with eyes closed. Instead of giving the typical direction of "wake up!" Anne went over and nudged the student gently. "Wakey wakey wakey up, love you, love you, love you" and rubbed the student's cheek in a circular motion. (Field notes December, 6 2016). She then prompted the student to go get a drink of water. This strategy didn't upset the child nor was it inconsiderate but

rather was said with care and kindness. This direction also got the student to do what she had desired, wake up and participate in the learning activities. The strategy that Anne used would likely not be found in a teacher education methods course, but was authentic to her and her students. Similar to Jane, Anne wasn't afraid to add a little humor within her classroom. One morning after students lost their talk time for being off task during their morning work she said, "All right guys no talk time, but maybe tomorrow we should try for double or nothin ehh?" (Field notes, September 27, 2016). While this seems rather odd and a bit out of place, she informed the students they didn't get talk time and did so in a light and friendly way. This led to students not reacting in a negative way or in an "unacceptable" manner such as exploding in anger but rather putting materials away and preparing for their next class.

These small examples demonstrate not only how Anne brings her human and authentic self to classroom discourse but also how her methods diminished power struggles. Coming in and assuming that they (students) should respect you," she explained, "and like any kid shouldn't be just expected to respect an authority figure - you should have to earn the trust as a human, but especially when you are working with kids of color and you are white just because of like the historical legacy of white people oppressing" (Interview, December 16, 2016). She is cognizant that respect of her students needs to be earned and not simply granted.

Practices That Combat Oppressive Systems. Participants recognized oppressive systems ascribing identities to students. They also recognized how schools and this school context influence perspectives and practice. In order to combat this,

participants discussed ways in which they valued students holistically, authentically and genuinely in order to go against dominant narratives. The theme of the next section also is reactionary to these systems within schools. As Anne discussed in the first section, schools are a place to continue to stratify based on race and class; as a result, schools needed to work to combat these systems. This theme was identified with pattern codes of urgency to learning, high expectations and empowerment.

Participants felt empowered as educators to work in opposition to oppressive systems and to potentially change the systems. Participants also empowered students to think, act and be as individuals or recognize the injustices that they face. Additionally, there was also an urgency to learning and teaching. In order to break these systems, teachers needed to do so now and not wait for systems to change. This urgency was accomplished with rigorous expectations. Alternatively, low expectations, wasn't going to accomplish students learning and students wouldn't have choice and opportunity for their future.

Anne. During Anne's classroom observations she displayed high expectations of students. She felt an urgency that all students must learn and therefore, there were high expectations for students and herself in order to achieve. In her final interview she shared, "I think that changes what you think about black kids in your space and then it changes because you know like what's out there in terms of systemic racism because you know what they are up against and you know their scores as readers and mathematicians. But it makes me approach it with way more vigor and justice. Like you deserve this, you have to learn to read better" (Interview, December 16, 2016). This quotation exemplifies that Anne has an understanding of what students are up against and

the importance of school. She discusses the urgency towards learning to be better and stronger and not representative within the statistics of the achievement gap.

During an observation students were asked to silently and independently work on point-of-view from different characters' perspectives. Students knew exactly what this learning environment should like and sound like. They also knew that if they didn't uphold this standard Anne would give feedback. When someone talked she said, "We just heard a voice, that's our first strike" (Field notes, November 11, 2016). The student didn't respond and fixed their behavior. A few minutes later Anne said, "I just had someone picking a nail, that means we didn't self monitor. That's our second strike" (Field notes, November 11, 2016). These are examples of some potentially extreme expectations she had for this classroom space at this time, but also speaks to the intentionality and importance of these expectations for learning. And by allowing students to talk, not complete work, or be off task, she would essentially be lowering expectations for learning.

It wasn't just classroom expectations that she had high expectations for but also learning. During another observation, students were working silently on their morning work during morning pods. They worked diligently and she gave minimal redirections. At the end of the ten minutes she said, "All I hear is silence; now we need to see if our work output matches that volume. We have 45 seconds remaining" (Field notes, November 29, 2016). Here there was an urgency that all students completed their morning work on time and they were told on exactly how much time remained. Anne didn't praise them for simply remaining at sound level she requested, but wanted to make

sure their "output" or their work completed was also done accurately. She then went on to have students discuss their answers. In this situation she expected students to finish their work in the allotted time but also wanted to make sure their work was done with accuracy.

When discussing her expectations, Anne described them as, "everybody is 'busting their tail' but this can often look messy" (Interview, December 16, 2016). She uses the phrase, "busting their tail" insinuating working hard. Additionally, she says this can look "messy." Anne is referring to the LIP structure of classrooms that doesn't often include partner or cooperative learning spaces that her classroom provides. She often asked students to work in groups or had them working on differentiated tasks depending on what students needed. This classroom environment is not the teacher standing in the front of the room in lecture environment/banking and therefore may appear as messy compared to other classrooms.

Anne went on to say, "The other day when I called on Daniel, he was actually like 'I don't know this one' (Daniel's thoughts). And he was so scared to say he didn't know. That's okay, you really don't know, let's have someone help. But when I call on you (general students) and you don't have anything to say, that's actually when I get really pissed" (Interview December 16, 2016). With this excerpt Anne describes her student Daniel being worried that he didn't know the answer because he knew the expectation was to share his thoughts or answer. Anne validated him and called on another student to help Daniel out. However, she continued to admit her frustration when she calls on kids

and they aren't applying themselves - this is when she recognizes students are not engaged in learning and that there is an urgency that each student applies him/herself.

Anne held these same high expectations for herself. She would frequently share her lesson plans prior to the day with me. Her lesson plans were scripted with predicted misconceptions that students would have that she knew she needed to discuss prior to students working independently. Anne would also have critical questions highlighted within her plan that assured her she would prompt the students in just the correct way to get them to see all angles of a reading.

Not only did Anne have high expectations and urgency for student learning, she also molded her classroom to be one that included lessons of empowerment and student agency. This took forms of classroom behavior where she would say, "If it's worth it to talk here, I'll mark a grow"(Field notes, November 9, 2016) or "Alissa, is it worth a grow?" (Field notes, November 9, 2016). Or, "Absolutely no talking, we need two people to be on this team with us." (Field notes, December 15, 2016). This feedback was given in the form of this is a choice you are making that is aligning or misaligning with expectations in the room; you can make the choice of whether to fix it or not.

Within content she also felt that she and students should feel empowered. Anne shared, "Giving kids of color like, more tools, in terms of literacy, and like speaking and writing and understanding the world. And like interacting with it so they can be like agents of change to shake stuff up. And be taken seriously by the dominant culture that still runs stuff..." (Interview, October 27, 2016). Here she sees learning the content as a vehicle of empowerment. Students have the skill sets to conduct themselves within

dominant culture in order to "revolutionize stuff" (Interview, October 27, 2016). In this way classrooms take on a space of empowerment for students. In her final interview she said, "So if it's like white supremacy which is propping us up, which it is, then in my classroom I need to make black and brown kids feel like so bad ass, like everyday. And I have to not be the owner of knowledge" (Interview, December 16, 2016). She admits to needing her classroom space to be in opposition to dominant perspectives and rather have kids feel like they are "bad ass" rather than the alternative narratives that they may be labeled. She goes on to admit that she needs to not be the owner of knowledge, insinuating that students need to own that knowledge.

Jane. Jane's classroom expectations were similar to Anne's in that she saw expectations simultaneous with urgency for learning. When reflecting on her expectations, Jane often reflected on her expectations that she had from her own mother. She discussed how her mother's expectations were foundational to her role as an educator admitting to the philosophy, "Push ourselves and be our best selves in every sense" (Interview, October 31, 2016). In her second interview she said, "When she (her mom) was raising me she had such high expectations for me that I developed this intrinsic motivation to like be my best. Because I didn't want to let her down and then it transitioned into not wanting to let myself down" (Interview, December 19, 2016). She recognized that her mother set these expectations, but those expectations eventually became part of her. She talked about how she transfers this to her classroom, "I set up really really high expectations in terms of being their best selves and I think I can begin

to see them internalizing that more themselves rather than wanting to please me" (Interview, December 19, 2016).

These expectations were conducted within classroom behavior that if a student wasn't conducting them appropriately she would provide feedback, "These are little expectations you need to uphold, because I know you can" (Field notes, October 18, 2016). She had the belief that all students could uphold these and by lowering the bar she wasn't doing them any favors.

After the long fall break there were a few students who didn't have their homework completed. Jane's response wasn't to minimize the consequence or give up on students. Alternatively, she said, "You had a long weekend, and you still submitted ZERO homework" (Field notes, October 24, 2016). She continued to explain to the students why this was problematic, that students weren't reinforcing the material at home that they had worked on at school (Field notes, October 24, 2016). She continued to say, "You are choosing to take an F on your homework grade which brings down your total grade" (Field notes, October 24, 2016). This related the consequences of the incomplete work (their grade) to their choices. She took this a step further by raising the expectations stating incomplete homework was no longer one grow for all three subjects homework assignments, but every piece that was incomplete would be a grow totaling three grows (Field notes, October 24, 2016). Students were extremely invested in not earning grows (consequences) and therefore causing students greater consequence for not completing their homework.

Jane had quick signs to help kids get back on track when she needed attention. One sign was an interactive chant to signal that Jane wanted to get the students' attention. Jane would say "Give me two" and the students would clap their desks twice with their hands. After the clap, the students knew the expectation was to have their eyes on the teacher and their voices silent. During one observation she said, "give me two" (kids clap desks twice). "Give me two." The students were still talking and distracted with finishing the problem they were on. She continued, "That was two, you need to be there- I'm not doing it again" (Field notes, December 15, 2016). She waited until all students were upholding the expectation. This also speaks to Jane's great emphasis to small details within the classroom. If she did do the call one more time, she'd be wasting learning time. Additionally, it was a redirection that was not framed with negative connotation or highlighting specific students for not fulfilling.

She also demonstrated urgency for learning by providing timers on the front board for students to complete each session of the work (Field notes October 24, 2016). This made time visible; completion of work was urgent. Similarly, during one visit she had me take four kids out of phy ed in order to work on targeted skills that students hadn't mastered. She felt an urgency to get students to understand these skills and didn't want to wait an additional day; she wanted them to know it today. Lastly, she demonstrated urgency with her colleagues. In one book club she highlighted a relationship with a co-teacher and that his expectations and hostility towards the students wasn't always called for.

Jane also had a way of empowering kids. One day when a new student arrived in her room, she asked one of students who often does not have the best classroom conduct to help explain what the behavior policies are to this new student. This allowed that student to take ownership of what he knew and to share it with the new student. Jane said, "Daeshawn is going to explain a few things about this morning time and the routines we have so you know what we are talking about when we say 'Glow!'" (Field notes, December 5, 2016). Daeshawn moved over to the side table and was sitting next to Joshua, the new student. He had Jane's notebook that had a list of things that he needed to share with Joshua. He was told, "You get a glow by listening to the teacher and being respectful." He went on to say, "Then you earn a grow by being off task or talking back to teachers." These little classroom strategies empowered students to feel a part of the community and take ownership within their community.

Teachers recognized that race is complex and there are oppressive systems acting within the school context and on the school context. In order to combat these systems, teachers worked with an urgency towards learning. This took the form of high expectations within classrooms but also within curriculum. Additionally, they provided choices to students that worked to empower students rather than holding all authority as a teacher.

Chapter 5

Critical Discourse Analysis: Domains of Power

Critical discourse analysis is a theory and method that examines the meaning of language or what is communicated through language. Gee (2014) concludes that language communicates more than just words; language also allows people to 'do things' and 'be things'. Gee provides the example of a gang member. Gang members communicate certain things as they talk, but they also enact certain activities/actions in order to be considered a part of a gang. They communicate through actions as well as ways of being. Language communicates through saying, acting and being (Gee, 2014). "To take on any identity at a given time and place we have to 'talk the talk' and 'walk the walk'" (Gee, 2014, p. 2).

In order to conduct analysis of language (doing, acting and being) Gee (2014) highlights two forms of discourse, 'big 'D' Discourse' and 'little 'd' discourse' (Gee, 2014). Little (d)iscourse is defined as "any instance of language in use or any stretch of spoken or written language" (p. 226). This analysis is conducted explicitly on the text or on what is done through 'saying'. By examining syntax and "language-in-use" I was able to make interpretations of the discourse. Syntax refers to the structure of language and how language is formed into sentences (Gee, 2014, p. 16). Meaning is inferred based on the order in which words are communicated in sentences or across sentences. Syntax also includes the grammatical words that are used within a sentence. There was minimal analysis on syntax however; there were a couple of instances in which I did refer to grammatical word choice and order of the sentences. The primary analysis conducted

was examining "language in use" (p. 19). Gee explains that we don't simply examine the grammar of a sentence; we draw meaning from the specific context within which the language is spoken (p. 19). Additionally, I focused the analysis on the relationship between sentences and across sentences. Gee (2014) discusses "pragmatics" which examines how the context influences the meanings of words and how words give meaning to the context (p. 20).

For the data used within this analysis, studying the "language in use" of the participants was not only important in drawing meaning across one individual's narration, but also in regard to how that narration was interpreted in relation to the individual who had spoken prior to them or following them. Potentially the speaker was making a rebuttal to the person who had spoken prior to them and this was significant when interpreting the language or when someone asked a question that prompted them to further discuss. Similarly, 'language-in-use,' or within the context of each book club, was important to keep in mind when evaluating the data. Book clubs had specific readings and focus questions that were significant to the context and needed consideration when analyzing the data. Additionally, the context of the school influenced their discussions or narrations.

If discourse is interactive with activities and beings, there is another component of discourse that must look deeper than just within the written or spoken text. 'Big D discourse' is defined as the following: "When two people are engaged in discourse (language in interaction in context) they are communicating with each other via enacting and recognizing socially significant identities" (Gee, 2014, p. 25). (D)iscourse allows the

analysis to examine the integration of identities and actions within the participants' discourse. Therefore, this analysis examines the complexities of more than just language; it examines the ways of being, acting, and valuing, practices that are relevant within Discourse. Gee (2014) shares, "We speak and listen, write and read, as particular kinds of people" (p. 21). Gee explains that there are two functions of speakers: first, speakers/writers design language with consideration for who the listeners/readers are; second, speakers also speak and write in terms of how they want the reader/listener to respond. There are two primary functions of listeners: first, the listener gives situated meanings based on what is relevant to the context; second, the listener and reader must provide a response that is appropriate to the context. Examining who is speaking and to whom they are speaking is an important component to the analysis.

Gee also mentions other components to keep in mind when making interpretations, such as "social distance" and "socially significant kinds of people" (Gee, 2014, p. 23). Social distance has to do with how the language represents different relationships between speaker and listener, such as strangers or intimates. "Socially significant kinds of people" examines how identities are enacted and recognized in specific social groups. There were at least two socially significant identities within this narrative, the LIP educator and also a member of this book club study. Also, what and how participants recognize and view the socially constructed identities of LIP educators was integral to the analysis.

Examining the (D)iscourse within the data set was important because it provided interpretation of who was communicating and to whom. At moments, participants were

communicating a narration from a teacher identity within their classroom space and sharing to me, the researcher. At other moments, they were communicating a narration as a learner identity within the book club space and sharing with other learners (participants). Examining who was communicating and to whom they were communicating was important to the analysis. Similarly, some activities and practices they enacted were explained within their narratives. These were important when interpreting the data. For example, one participant was extremely reflective on her teaching practices and classroom. Reflecting on these teaching practices and sharing through narrations informed how she viewed and valued certain practices shared through her discourse. Examining these practices and activities that participants enacted was also important for the complexities that influenced their identities.

Gee (2014) describes seven building tasks that are communicated through language that build discourse. These seven building tasks construct seven areas of 'reality' for participants that are evident within their d/D discourse (p. 32). By analyzing what is being built, I was able to gather a deeper interpretation on how they construct and conceptualize their own racial identities and the racial identities of their students. Table 2 displays Gee's (2014) building tasks used within this study that assisted to deconstruct participants' narratives. I also included the question that helped to prompt analysis for each building task.

Table 2: Gee's (2014) Building Tasks (p. 32-26)

Significance	Examines what is made significant within participants' discourse and how this is made evident within discourse. I also examined what was left insignificant or irrelevant within their communication.	"How is this piece of language being used to make certain things significant or not and in what ways?" (p. 32).
Practices	Practices are socially recognized actions or activities that are used to communicate or enact something.	"What practice (activity) or practices (activities) is this piece of language being used to enact (i.e., get others to recognize as going on)?" (p.33).
Identities	We build identities through language and discourse and in relation to those with which we are interacting and communicating.	"What identity or identities is this piece of language being used to enact (i.e. get others to recognize as operative)?" (p. 34).
Relationships	Discourse highlights different sorts of relationships that are enacted between individuals but also between things.	"What sort of relationship or relationships is this piece of language seeking to enact with others?" (p. 34).
Politics	Discourse demonstrates perspectives on social goods and what language is taken to be normal.	"What perspective on social goods is this piece of language communicating (i.e., what is being communicated as to what is taken to be 'normal,' 'right,' 'correct,' 'proper,' 'appropriate,'
Connections	There are connections between different things and some connections are relevant or even irrelevant as disconnections.	"How does this piece of language connect or disconnect things; how does it make one thing relevant or irrelevant to another?" (p. 35).
Sign Systems	Discourse privileges or dis-privileges certain ways of knowing or believing.	"How does this piece of language privilege or disprivilege specific sign systems (e.g., Spanish vs English)" (p. 35).

Discourse analysis assisted me to deconstruct and dissect teachers' narratives as they conceptualized their racial identity. With this analysis, I found narrations where the participants were at intersections between multiple identities or dual spaces.

Additionally, they communicated ideas that influenced how they thought about themselves. In order to examine these multiple identities or intersections I used tenets of intersectionality, specifically to examine different power domains and their influence on participants' racial identities.

As mentioned in Chapter two, Freire (1993) concludes that oppressors contain power and are then people in power. The people not in power are experiencing oppression, discrimination and dehumanization and thus are named 'oppressed'. This dehumanization and oppression is rooted in or coming from different intersections of domains of power that prescribe identities, thoughts, actions and practices. These domains of power then could be described as 'oppressors' or as causing oppression toward people. In this situation the oppression is caused not by people but by the domains of power. These domains of power influence and prescribe what and how the participants view their racial identities.

The data explained below examines how teachers are at intersections between feeling powerful and powerless. In this situation powerful is synonymous with empowered or having more power. Powerless is synonymous with feeling oppressed or experiencing oppression. At times, participants shared narratives that could be observed as being oppressors, coming from a racial position, classed position, gender position, age position, or authority position. Their discourse communicates that they are empowered within certain power domains to construct reality of their identities. But within these same narratives, they communicate discourse that they are disempowered or constricted due to these same power domains: racial position, classed position, gender position, age

position, and authority position. Moreover, they felt disempowered or constricted within certain power domains to construct their reality of identity. This constriction was often because of a specific power domain prescribing identities. Therein lies a dual space of both oppressor (empowered) and oppressed (constricted). They are also within multiple intersections within and between power domains. "First intersectional frameworks understand power relations through a lens of mutual construction. In other words, people's lives and identities are generally shared by many factors in diverse and mutually influencing ways" (p. 26). With this analysis tool, I was able to examine not only what these power domains prescribe, but also where they overlap and how intersections of multiple domains influence participants' conceptions.

"Intersectionality as an analytic tool examines how power relations are intertwined and mutually constructing. Race, class, gender, sexuality, dis/ability, ethnicity, nation, religion, and age are categories of analysis, terms that reference important social divisions. But they are also categories that gain meaning from power relations of racism, sexism, heterosexism and class exploitation" (p. 7). Within this study, the way white teachers conceptualize their racial identity towards their students of color may be different than how they conceptualize their raced identity with other white teachers. This highlights how their conceptions of racial identity changes with different raced identities with which they interact. However, this example doesn't account for how their conceptions of racialized identity with their students was different than with other teachers potentially due to their being an authority figure when they are with students versus when they are with their colleagues. With their colleagues they are on a similar

playing field, or all at an equal level of authority and power. Therefore, intersectionality allowed me to examine the different domains of power and how this power influenced their conceptions of their racial identities.

In table three, I use Hill-Collins and Bilge's (2016) definitions of these power domains and how they described them within their context. Because this theory is differentiated within a specific context, I further describe how I conceptualized these domains of power within the context of this study (Hill-Collins & Bilge, 2016, p. 28).

Table 3: Intersectionality: Domains of Power

Power domain	Definition from Hill-Collins & Bilge	Use of power within the context of this study.
Interpersonal domain of power	Power relations are about people's lives, how people relate to one another, and who is advantaged or disadvantaged within social interactions" (p. 7).	For the course of this research, the interpersonal power domain was constituted by the individual identities and how varying categories (class, gender, race, sexuality, etc.) differentiated participants on an individual basis.
Disciplinary domain of power	"When it comes to the organization of power, different power find themselves encountering different treatment regarding which rules apply to them and how those rules will be implemented." (p. 9).	For the course of this study, the disciplinary domain of power prescribed the power that a teacher holds within their classroom as authority or leader within their space. In addition, this disciplinary power could come in the form of knowledge of content, pedagogies or practices that the teacher acquired/s.
Cultural domain of power	"When it comes to organization of power, ideas matter in providing explanations for social inequality and fair play" (p. 10).	For the course of this study, the cultural domain of power was represented as what was expected within the culture of the school institution of LIP. These were defined expectations staff and students. These expectations took the form of teaching practices and pedagogies, philosophies of teaching, philosophies of learning and performance metrics defined by the organization. The cultural domain of power also prescribes teacher identities (saying, doing and being) in order to be effective within the organization. The cultural domain of power also prescribed student identities) saying,

		doing and being) in order to be effective within the classroom. When describing students specifically, I also recognize a cultural domain of power that they carry from their home identities; this power took the form of cultural practices that are lived and gained within their home community.
Structural domain of power	Power relations of class, gender, race and nation shape the institutionalization and organization of this nation state as top-down policy or national movements (United States).	For the course of this study, the structural domain of power was represented in what is expected from a nation state or dominant status quo narrative. I thought of this as what is the prescribed identity of male from a status quo narrative. What are raced understandings such as White or Black? Additionally, this took the form of what is prescribed as knowledge and teaching (from the nation state) given by the educational standards or policies. All of these took the form of structural domains of power influencing personal understanding relating to identity.

In the subsequent excerpts, I deconstruct the language of the participants using an iteration of Gee's (2014) Critical Discourse Analysis. I continue to identify the intersections of power that inform, mold and sculpt participants' conceptions of their racialized identities. Through the participants' discourse, I examine powers informing these conceptions. I name when and how they acknowledge thoughts and feelings of empowerment or restrictions due to this power. I also identify the explicit domains of power that inform and influence their thoughts and feelings.

Excerpt 1: Is It My Place?

This excerpt was from the third book club transcript. The topic of week three book club was institutionalized racism and racism in relation to oppression. The first reading was a chapter from Lipsitz (1998) *The Possessive Investment of Whiteness*

(Lipsitz, 1998, p.1-23). The second reading was a chapter from *The New Jim Crow (*Alexander, 2012, p. 97-139). Anne recalls a conversation with her students where she problematizes the foundation upon which three students construct their beliefs of female beauty. She continues to question the book club group, whether it is her place as their white and female teacher, to have this conversation. Throughout this transcript, she is building her identity within the structural domain, cultural domain, discipline domain and interpersonal domains of power.

Anne	1.	Today, Kaiya and Danielle were, okay fine, put out of science so and I shouldn't have been talking about this, but
	2.	So we were talking-
	3.	and Aziza, about um...one of them brought up some **ranking system**, *I literally I don't know how this came up*, where they were ranking **women** on **TV** or **some show**-
	4.	and they were talking about, something about **their skin** and somehow there was some girl that was **really really** black-
	5.	and I was like, "You guys, why do we think, why is that one **uglier**?" and they were like, they were like saying
	6.	"I don't know because she's soooo dark and blah blah blah." [indicating they said this prior to her questioning them]
	7.	And I was like, we **literally** started talking then about what we read about from our second week of readings,
	8.	About how race is a social **construct** and obviously,
	9.	And then they starting talking and agreeing... and being like **oh yeah** it is like, white people that said that whiter is **better** and whatever.
	10.	And then we were just talking about that like, you know. That. But, the **point** being⇑, I even caught myself in that one-
	11.	should I be telling **Black** girls like that like, ...
Erica	12.	Black is beautiful.
Anne	13.	Or like you know, I don't know. Like **problematizing** their like **categorization** of skin color, like- is that my **place**⇑,
	14.	I mean it is Danielle, so hashtag no filter, hahahah.
	15.	We're like best girls, but like
Jane	16.	I think it's **great.** I think it is...
Erica	17.	I think it is too
Jane	18.	Not **great** but, I *mean that's probably a strong* word but I think it is –

it is putting yourself out there and like for them to have have a role model who is speaking on **behalf** of of-

19. not on behalf of uhhh [face of disgust]

Erica

20. But they know you are **aware** of **it**, which I think is crucial
21. I think most of our kids, don't think that **we** can talk about it. You are white...

Anne And Jane

22. hmmm (yes)

Erica

23. "I'm sorry" [as if kids are saying this]

Jane

24. "That's racist" [as if kids are saying this]

Erica

25. You know? I think they are unwilling to go there because we are **unwilling.**

Anne:

26. Makayla told me last year I taught her to be a **proud** black woman, I was like you had to learn that from your White teacher?
27. And she's like, "That's the problem!" (mocking child voice)
28. That's Makayla!
29. But, I felt really fucked up, about **even then**- I was like, am I over**stepping,** should I be like asking their parents,
    I don't 'know....what the but that kind of thing gives me hope
30. I don't know if ...that **means I'm** making assumptions about what
    Black people know or don't know or should understand but I think
    My **gut** is to teach them about stuff like this and teach them about
    people of color who are dismantling the systems.
31. But I don't even **know** if that's like- okay.

Jane

32. Do you see other people doing that, Like are there other people in their lives doing that?

Anne

33. Well, in the foundation at LIP, in Readers Plus, they have **j u s t k i d d i n g** – no I don't know....
34. That's the thing, maybe I should **ask** *them that.*

Jane

35. Maybe that's part of the question...maybe that's some of what we ask and what we dig deeper into-
    like who or **are there** people or **how much do** you and your family talk about race.
36. How much like---like asking questions **first** to figure out more and then *coming in to it*.
37. I don't 'know who it would be... **it would be** family members - like. It would be... NAZ and it would be like their old schools it would be... who knows who else.

Sally

38. I think it's- I feel like *it's how you come at it.* If you come at it from your **personal experience**-
    then that's different⇑ than being like-
39. Sit down and let me like lecture you about this right⇑?
40. I think that it's different⇓ if it's um...just **listening** and *trying to understand where they are coming from.*

41. And like asking them questions, where they are coming...well it is white people blah blah and letting **them**, trying to be cognizant of how much you are dominating the conversation. Um....and it's *different with 5th graders than with 8th graders.*

Significance. In line 5, Anne recalls questioning the students, "You guys, why do we think, why is that one uglier?" This statement includes herself with the students' perspective because she asks why do we think? She doesn't use the pronoun 'you' (ex. Why do *you* think?) to indicate what is your opinion. However, the use of the pronoun 'we' is inclusive of herself of this perspective on beauty (whether it's an inclusive societal perspective or female perspective). The students further conclude that one woman is uglier, saying, "I don't know because she's sooooo dark and blah blah blah." In lines 8 and 9, Anne begins having a conversation about how race is socially constructed and she shares this with the students. She doesn't say how she did this or what was discussed. Anne says, "And I was like, we literally started talking then about what we read about from our second week of readings about how race is a social construct..." In the next line the girls are concluding, "Oh yeah it is like, white people that said that whiter is better and whatever" (line 9). With this statement, the girls have comprehended what and who has influenced their perspective of beauty. Within these lines, it indicates that the students are submerged in a reality of the dominant perspective of what constitutes beauty. Additionally, the students' point of view is a 'prescripted' perspective, conforming consciousness to guidelines of the oppressor (Freire, 1993, p. 47). The students are identifying (one characteristic of) beauty based on lightness of skin color; as students who are dark or black, they can't personally attain what is determined as beautiful, i.e. light skin color. These students are experiencing an oppressive narrative.

It is evident that Anne wants to have this conversation and desires intentional conversation around their consciousness of beauty. Significant in this frame, Anne further questions if this is her place to have the discussion. Anne says, "Should I be telling black girls like that like..." Here she explicitly recognizes her students as black. With her use of 'I' she recognizes herself as not black, while still not explicitly stating that she is white. But because she includes their racialized identity, she is recognizing race as influential within this conversation. With the words, "Should I be telling," she recognizes that she carries power and voice. "Telling" is something one does when they have authority. "Telling" also resonates with Freire's banking model as she is depositing information to the students (Freire, 1993). There isn't a dialogue, nor equal distribution of power, when one is telling; rather, students receive the information. Anne is recognizing this position of authority because she is asking herself and the group, "Should I be telling." Anne is cognizant of her disciplinary power as their teacher, carrying more authority and voice with this position.

Anne was also cognizant of her power as a white woman teaching black students. Anne says, "Or like you know, I don't know. Like problematizing their like categorization of skin color, like - is that my place?" (line 12). In this statement Anne recognizes and names what she is problematizing: their perspective and categorization of what represents beauty. "Is this my place?" (line 12). She examines her own perspective as a white woman and as their educator. As a white woman, she questions if she should be enlightening them on her (Anne's) perspective of what should consist of beauty, rather than the socially constructed or prescribed narrative they have. With this question she is

asking if she is prescribing beauty from - yet again - a dominant white perspective - her own. Further, should she as a white woman be the one who questions or critiques their prescribed view of beauty?

With both of these statements Anne has the interpersonal power defined as the personal knowledge to understand where the students' construction of beauty is rooted, in dominant perspectives that are socially constructed. She also has the interpersonal power of the confidence that it takes to disrupt their categorizing of dominant perspectives on classification of beauty. She also feels empowered within the disciplinary domain of power, with the authority and pedagogical skills because she encourages the conversation. She questions, inquires and problematizes their dominant perspectives on beauty. At the same time Anne is also constrained from a disciplinary domain where she doesn't know if it is her role as a teacher to have these conversations with students. She is also constricted within the structural domain of power. She recognizes that as a white woman she then again would be influencing the perspective of students of color. She is contemplating if this is again a prescribed view (Freire, 1993). Freire writes, "Thus, the behavior of the oppressed is prescribed behavior, following as it does the guidelines of the oppressor" (p. 37). Anne recognized that this conversation, while dismantling their current understanding, is again giving her own white narrative.

Identities. Another building tool Gee (2014) discusses is identities. "We use language to get recognized as taking on a certain identity or role, that is, to build an identity here and now" (p.33). There were three significant identities that were apparent in this case. In line 1 Anne says, "Kaiya and Danielle were, okay fine, put out of science

so and I shouldn't have been talking about this - but..." Here she takes on the identity of what is constructed within a LIP cultural domain of power, or of what is deemed as an effective LIP teacher. This also represents her understanding of the socially significant identity of educators at LIP (Gee, 2014). When students are removed from class for behavior problems, they are often sent to a teacher who is on their prep period or without students. This allows the student to be removed from the educational setting they are disrupting and work on other educational work until they are ready to be a part of their team. Anne says, students were "put out of science, so - I shouldn't have been talking about this." In this line she recognizes and takes on the identity of a LIP teacher, who - when students are sent to them - is supposed to make sure they are working on academic work (classwork or reading a book). This time shouldn't be enjoyable and fun for students because they were dismissed from the class setting; it should almost be a consequence. With her first statement, she recognized that students shouldn't be having conversations about TV nor discussing super stars' beauty. Even so, she recognizes this as a key teaching opportunity where she could have a discussion that could lead to critical consciousness[2].

With this analysis of a LIP teacher's identity, she feels empowered with the interpersonal power domain, equipped with the knowledge of the authentic race conversations and the confidence to have these conversations. However, the cultural power of the school institution is restricting her from having this conversation when she says that the girls were "put out" of science. It is not a conversation that will prepare

[2] I borrow Freire's (1994) term critical consciousness, *conscientizacao,* being conscious of the causes of oppression and questioning the status quo.

them to get back to class nor is it deemed as academic in nature. She feels as though she shouldn't be having this conversation with the students.

The second identity that Anne is constructing is that of a white critical educator or a teacher who is teaching critical consciousness to dismantle the status quo[3]. In line 25 she says, "Makayla told me last year I taught her to be a proud black woman. I was like, you have to learn that from your white teacher?" "And she's like, "That's the problem!" (line 26). By sharing this, she exemplifies that she has these critical conversations with students, conversations that are in opposition of the status quo. It is evident with Makayla's response that she and Jane have had these conversations, where Makayla learned about her racialized and gendered identity. However, with Makayla's statement, "and she's (Makayla) like, 'that's the problem,'" Makayla recognizes that this is problematic, that this knowledge and understanding of blackness and gender has come from her white teacher. This exemplifies that they have had conversations regarding the normalized and dominant perspective and that Anne assisting these conversations as a white woman is inevitably problematic.

A second example of Anne enacting a critical educator was in lines 28 and 29. She says, "But, I felt really fucked up, and even then - I was like, am I over stepping, should I be like asking their parents? I don't know....what the. But that kind of thing gives me hope." Here she is demonstrating internal reflection on her conflicted feelings. Anne felt uneasy (fucked up) or uncomfortable because she is not sure if this part of her role as their teacher. She continues to ask whether she should be discussing

[3] Status quo is a term that represents the dominant perspectives of the present nation state.

these issues with parents in order to bring their perspective and knowledge on these identity issues of their children and her students. With this statement, she is validating and valuing the students and family knowledge on these topics and not functioning within a deficit perspective (Yosso, 2005). By discussing with parents she could also identify whether they have similar perspectives. Anne goes on to say, "My gut is to teach about stuff like this and teach them about people of color who are dismantling the systems, but I don't even know if that's okay?" She exemplifies the desire to be an educator problematizing the status quo and dominant perspective. Potentially this desire is coming from her interpersonal power and her knowledge and understanding of the need to dismantle. However, she questions her disciplinary power whether this is her place as an educator. She also may be questioning disciplinary power regarding pedagogy of having this dialogue.

Relationships. Gee (2014) says, "We use language to signal what sort of relationship we have, or want to have or are trying to have with our listeners(s), reader(s), or other people, groups, or institutions about whom we are communicating" (p. 34). Anne expressed intentionality in trying to build rapport and solid relationships with her students. In line 13, Anne says, "I mean it is Danielle, so hashtag no filter (#nofilter), hahaha." Hashtags[4] are currently used as a form of social language between two people containing a specific theme or content. Anne states, "is that my place?" (line 13)

[4] A google search on "hashtag" revealed a number of sites, including Urban dictionary and Wikipedia, which address the meaning of hashtag. *Wikipedia*, for example, defined hashtag as "a type of label or metadata tag used on social network and microblogging services which makes it easier for users to find message with a specific theme or content".

followed by, "I mean it is Danielle, so hastag no filter[5]," (line 14). This is indicating that Anne doesn't edit or filter the content of her conversations with Danielle. Additionally, Anne uses language that is not a professional language nor one of authority. Gee (2016) names this non-vernacular social language (p. 23). This language is recognized by socially significant types of people, in this case language that is recognized and used by her students. By saying it's hashtag no filter (#nofilter), Jane brings herself to a social status with Danielle, not a student/teacher relationship. In this instance, she is removing her disciplinary power or authority as the teacher. She goes on to say, "We're like best girls." Students use language such as "best girl" when they refer to their friends with whom they have a tight bond and have chosen to be the best[6]. By saying that she and her student are "best girls," she is lowering herself out of her teacher role into a role of equal status. This removes her power as teacher or authority. Anne and her students can discuss these conversations where she and her student can discuss these conversations from equal power status rather than teacher and student.

Freire explains, "If what characterizes the oppressed is their subordination to the consciousness of the master, as Hegel affirms, true solidarity with the oppressed means fighting at their side to transform the objective reality which has made them these 'beings for another'" (p. 49). Here, Freire emphasizes that this critical work can't be done from a place of higher power or as oppressor, but rather the oppressor must be alongside the oppressed in true solidarity. Anne brought herself to a place of equal power, friendship,

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[5] *Urban dictionary* defines no filter, "a term used to describe an unedited photo" or "Term used to describe people in situation or an argument. Or saying something to the max."

[6] *Urban Dictionary*, "A 'besties'or 'best girl' is short for best friends."

with her students, which allows her into their perspectives in order to have these conversations.

Lastly, in line 28, Anne says, “But I felt really fucked up, about even then - I was like, am I overstepping, should I be like asking their parents?” Anne is reflecting on her understanding as an educator versus the understandings of the parents. She feels uneasy and questions whether they view her role as educator differently than she does. She is examining whether she should be attempting to enrich students’ lives, from her perspective. Additionally, does her perspective align with those of students’ families? She questions if she should discuss these perspectives and points of view with them. Here she recognizes her place of disciplinary power as an educator, providing alternative narratives to her students. At the same time she is questioning her structural power, as students’ parents likely identify in different class backgrounds and racial backgrounds than she does. She is at an intersection holding power in the discipline of teaching, but she questions from a structural position of race and class whether she should have this power.

Connections. In line 31 Jane asks, “Do you see other people doing that, like are there other people in their lives doing that?” (having conversations that are in opposition to the status quo). Here Jane questioned Anne whether she thinks other people in her student’s lives have these conversations with them or if they receive this knowledge from other areas within their lives. Anne responds, “Well, in the foundation at LIP, in Readers Plus, they have **just kidding**....” (Line 32). Here Anne is jokingly bringing up the curriculum (Readers Plus) that LIP network provides the school. She is joking about

this because she doesn't believe the curriculum teaches in opposition to the status quo, social justice nor critical consciousness. In another transcript, Anne says that she refuses to teach the Readers Plus curriculum because it doesn't involve racial issues (Field note, Oct. 26, 2016). With this discussion she recognizes that she doesn't have cultural domain of power, with the LIP network not valuing this type education, pedagogy or curriculum.

Another connection that was constructed within this narrative has to do with "race talk" in general. In the beginning of this excerpt, Anne is critiquing the students' narrative and assisting students in examining the lens through which they view beauty. But further down in this narrative, I make a comment, "But they know you are aware of [it], which I think is crucial" and "I think most of our kids don't think we can talk about [it]." Sally says, "I think it's - I feel it's how you come at [it]" (line 37). In these statements, critique of the status quo and critical consciousness has turned into a pronoun 'it'. Anne says, "Maybe that's part of the question...maybe that's some of what we ask and what we dig deeper into - like who or are there people or how much do you and your family talk about [race]." Here the word "race" is one I used. "Race" and "it" are used instead of the act of dismantling or challenging the status quo or raising critical consciousness. The lack of discussion about naming what conversations about "race" or "it" sounds like or what these conversations contain, would allude to a silence in dialogue. Are they speaking of "race" as simply skin color or are they speaking of "race" with the understanding of power? This silence may be due to the unawareness of what

content to discuss or how to conduct these conversations. But participants are not explicitly highlighting or defining what they mean when using these terms.

Excerpt 2: LIP Provides Access into the System

The following excerpt is pulled from book club 2 session (October 26, 2016). The focus of these readings were whiteness and white privilege. Reading one was from *Why are all the Black Kids Sitting Together in the Cafeteria?* (Tatum, 1997, p.93-113). The second reading was from *White Femininity: Race, Gender and Power* (Deliovsky, 2010, p.15-54). Sally, Anne and Jane are having a conversation pertaining to the structures that operate within the school and how these influence identities, practices and curriculum.

Sally	1.	Yeahhh...um...
	2.	My (.) heritage, like culture is Irish and Scottish
	3.	*And so I've **done,** in college,* I have taken a lot of classes and done *a lot of* research on that, and it was interesting to read in here of um...kind of like, the gates right⇑?
	4.	Of like (.) Italian, Irish like come over and like we didn't meet the initial **gate**, right, like "**oh no."** but then once, white **needed** us to establish **power** dynamics then it was like "Okay, well we will open the gate a little to include you⇓" and like- [quotes around narration as if said from the gatekeeper] kind of like that *secret society* sphere kept **widening** to like make sure that the **majority** was still...**powerful** and light **enough** that like, they could go off **color** and not something else-
	5.	Um...And so it was it was interesting to like, I mean I've **read** about, Initially when like Irish first came over, not so much about like... how they integrated so this was a few lines- but was well needed – with as after slavery so that like they were trying to figure out how do we define who is in power.
	6.	Okay we will take these people and these people but leave those other people out. [she's narrating as gatekeeper] So it's like **whiteness** is like **ever-evolving** based on **power**.
Anne	7.	What white people need.
Sally	8.	Right what white people **need** to like maintain that *status quo*.
Erica	9.	Right, here's a question that evolves into that too... With LIP and our daily practices as like being kind of myth of meritocracy as Tatum was saying, Like you know, we believe like if you um....if you work hard and you like be **nice** and go the **extra mile** - you'll make it...so....
Sally	10.	we'll let you in...to this bubble that's closed right now.

Erica
11. We are attempting to deconstruct right⇑? but at the same time reinscribing ...because you have to meet this...so in what/how what/um...are we reinscribing?
12. Are we **actually** then, *changing anything*?

Sally
13. I don't think we are **c h a n g i n g** anything. And I don't know if... I don't know if LIP would say.. *they are trying...I don't know it's like-*

Erica
14. Well they are changing though they are trying to get- they are trying to close an achievement gap.

Sally
15. They are *trying to*, I don't think they are trying to *dismantle racism*- I think, I think what they would say is *providing* **access**.
16. WE are providing access.

Anne
17. Yes
yes

Erica
18. Into the system?

Sally
19. Into the system
And that's very different than **disrupting the system**

Anne
20. Yes.

Sally
21. Any even words they use like "**access to college"** I mean it's like **access** isn't the key word [quotations she used with her hands when saying access]

Jane
22. Do you think that's a fault⇑?

Melissa
23. [smiling] your face! [indicating humor from Melissa]

Jane
24. Or do you think that should be part of what is the responsibility of....

Sally
25. I don't know if it's a fault⇑?
26. I just don't think it goes far **enough**.
27. Like I don't know if it's like...**horrible** and **wrong**, *but it might be, I don't know*.
28. I mean, is it worse than – *is it better or worse to do nothing*⇑?

Jane
29. And that's like that question of like the that that idea of us saying to kids,
30. ok this is shitty⇓ that the system is set up this way⇓,
31. but we are going to give you the skills in order to navigate **it,** in order to make a difference in the system⇑ as your move further ahhh... *along your life*.
32. Like yeah it sucks that you need to talk this way, in order to be successful but

Sally
33. Can you disrupt the system from outside of it⇑?
34.

Jane

Erica
35. That's another question I have.

36. Dominant- non-dominant, outside?

Anne 37. Sally, I think about that all the time.

Sally 38. Like know what I mean – does help **provide,** like help support the skills to provide access- **so that,** they **can** help disrupt⇑

Jane 39. SO is that... that's because, so we are trying to give them the skills so that they can get inside and then disrupt⇑? Is just that what you are saying?

Sally 40. Maybe⇑? *I don't know.*

Erica 41. To be part of the d**ominant**, in order to disrupt

Sally 42. To have the same... **access** to certain avenues of power.

Anne 43. This is kind of what we talked about in my interview-about like the theory of social change.
44. Did **everyone** talk about their theory of change in their interview? (smiling and tone sarcastic)

Erica 45. I just learned what a theory of change was last week, when you said that. Ooh.

Anne 46. When I met Tuscon at the **beer dabbler** that's what we **talked about**. Our theories of change.

Jane 47. When you met who?

Anne 48. My boyfriend

Sally 49. I'll be at the next beer dabbler.

Anne 50. You are invited.
We also talked about packer football,
Hahaha
Half of the time.

Melissa 51. So which one won you over?

Anne 52. That's a good question. I think it was (laughing). I think it's both of them.
53. I think but (.) um... I this I– this is kind of messed up. I think like rationalize it to myself as(.)
or this is just something to think about
54. I think that the school system, LIP like puts a name to it, but the way the school system **is** like set up, **is** like a sorting method, like it **is** just another system of like... creating a racial binary.
55. Or like if – if you are **black** but you like "make it" [finger quotations] but then we will help you but, or whatever, But it Like... creates...like a **division** in our society, like perpetuates class and equity or whatever.
56. Well that's what I **believe**
57. But so I think that every school **does it**, I think like the fact that LIP's **motto** is that, **for me**, like makes it **easier** for **me** to name something to do like differently in my classroom in

like ways that make sense
58. *So I think about ways that like last year*, when they were trying to make me **teach** what I didn't want to teach
59. I was like NOPE, I'm teaching this book, because we need to talk about **race** *in here*.
60. And like, I know at a public school, like an DPS (district public school) school, I probably won't have that **lee-way**

Melissa 61. Right

Anne 62. Where at this year, Jamie is like *Do whatcha you wan-na⇑!* [said in vernacular]
63. You **know** like, sooo. *literally*.
64. So... I don't 'know until the system is **dismantled** I –
65. this is maybe me being *complicit or pacifist about **it***, but I'm kind of thinking about ways to like always make **my** classroom a space where kids are like
66. maybe learning the tools to, to like **be in** the system,
67. but also like l**earning what is** the system⇓ –like putting a name to it, so they can like **chose how** they... disrupt

Sally 68. Like knowing what they are **doing**⇓.

Anne 69. Exactly.

Sally 70. This is what we're doing not just **work hard⇑, work hard⇑**

Anne 71**. Yes**, to gain **access**. It's like- right...hmmm

Melissa 72. That's huge.

Anne 73. That's why Makayla and I are besties.

Melissa 74. This other mom-[was attempting to start different conversation]

Anne 75. -You are **so** awesome.
76. But, SO I don't know**, I think** some of the **leeway** that LIP **gives**⇓,
77. I think we **especially** we, *even sitting in this room*, could be a good space, to think about how can we use that leeway to... **disrupt** or **prep kids** to disrupt in ways that make sense to **them**⇓. Because *I don't know –*
78. I think the people experiencing the oppression for centuries are pretty, probably ***well equipped*** to disrupt **it**, *You know*⇑...(giggles).

Significance. In the first frame Sally discusses her understanding of whiteness. She identifies herself as Irish and Scottish. She refers to the reading when she says, "And it was interesting to read in here of um....kind of like, the gates right? Of like Italian, Irish like come over and like we didn't meet the initial gate, right, like 'oh no'"

(line 4). This narration paints a historical picture of whiteness as a gated community, only allowing certain people within the gates. She is recalling a portion of the reading and narrating in which Italian and Irish immigrants weren't allowed. She says, "oh no" as if it's the gatekeeper that doesn't allow these immigrant groups in. She goes on to say "but then once white needed us to establish power dynamics then it was like, 'okay, well, we will open the gate a little to include you'. And like kind of like that secret society sphere kept widening" (line 4). Here she acknowledges that the white system of the dominant population is more influenced by power than racial demographics.

By saying "and like kind of like that secret society sphere kept widening" (line 4), Sally recognizes the role power plays in who is allowed to enter this sphere. This also signifies Sally's understanding of race as socially constructed. Her Irish relative's skin color hadn't changed nor had the place of origin, but eventually they were allowed into the sphere because of the needs of the dominant population. Sally continues, "Okay we will take these people and these people but leave those other people out. So it's like whiteness is like ever-evolving based on power" (line 6). Sally also recognizes that this gate or sphere moves and is not stationary. Sally understands that this boundary of insiders and outsiders is changing, and she relates this to power. The people in power are capable of changing who is let into this group of the dominant or the elite and who is kept out.

This excerpt also speaks to philosophy of the school and how the philosophy is integrated into the participants' beliefs and practices they enact as educators at LIP and the cultural power domain. Gee (2014) discusses figured worlds as "simplified,

unconscious and taken-for-granted theories or stories about how the world works that we use to get on efficiently with our daily lives" (p. 95). LIP, an acronym for *Learning is Power*, creates a figured world in which students have the power to change their destiny if they attain college degrees. This is communicated through the discourse on the macro-levels of the institution, but trickles down to micro-level social interactions (Gee, 2014, p. 95). This narrative is also a source of cultural power because it dictates that LIP students will have choices for their future, whether those choices are colleges or jobs.

In line 9, I recognize/question this new gate that is being formed within this figured world, those who attend college and those who do not. The gate is no longer made based on racial demographics; now it is on educational attainment. In line 9, I state underlying assumptions within this figured world: 'work hard' and 'be nice' and 'go the extra mile' and one can make it.

When Sally says, "We'll let you in...to this bubble that's closed right now," she is insinuating, as she did in the previous stanza, the voice of the gatekeeper saying, "We'll let you in." Students with the right qualifications are allowed in. In this narration, LIP is the gatekeeper holding cultural power for students. Students can gain or attain this cultural power with a college education. By saying "to this bubble that's closed right now," Sally is essentially saying that many of these students wouldn't be allowed into this bubble without this attainment of cultural power.

In line 11, I ask, "We are attempting to deconstruct right⇑? but at the same time reinscribing ...because you have to meet this...so in what/how what/um...are we reinscribing?" With the word 'deconstruct', I am attempting to say deconstruct the

structural forms of power that relegate inner city youth on a trajectory that often does not provide opportunities for a college education. I admit that we are attempting to deconstruct that structural system. However, I use the word reinscribe because I am attempting to question what practices and whose practices we are expecting students to ascribe to. Students within LIP use 'college language,' which is professional grammar, not vernacular nor slang. Students must look professional in their school uniform (including a belt, no necklaces and earrings no larger than a quarter). They are coached on appropriate ways to respond to teacher's feedback. These previous examples allude to reinscribing or ascribing dominant culture/practices for the students in order to be successful in that dominant gate. In Gee's (2014) words, there is ascribed identity that explicitly describes a way of saying, acting and being. It is this dominant culture sphere within which students will function, and they must have these practices to be effective to get through the gate. I ask, "Are we actually then changing anything?" (line 12). Are we setting students up to be within the structural system or gate, but in terms of dominant identity? This is an intersection within structural power. Meaning, LIP deconstructs the structural power that currently exists by preparing disenfranchised students for college, empowering these students into this dominant gate. However, the practices often do not give space or value to a student's home culture or racialized identity, constricting them to identities and behaviors in order to belong. Home culture and racial identity often gets left behind or left out because these qualities and practices aren't valued within the gate.

Sally says, "I don't think we are c h a n g i n g anything. And I don't know if... I don't know if LIP would say.. they are trying...I don't know it's like- WE are providing

access." In the above line, Sally's first sentence indicates that she believes the school doesn't attempt to change the power of the structural system of who attends college nor does LIP intend to change it. However, she concludes that LIP does provide access to students who often don't have the opportunity or access into this sector. The goal isn't to dismantle the current forms of structural power or status quo, but rather to provide the students the skills and access it takes to survive within this dominant sphere and the structural domain of power. With this being a college preparatory school, the goal is to assist students on their path to college and receive the status that the college-educated achieve in that domain of structural power.

In line 31, Jane clarifies "that we are going to give you the skills in order to navigate it, in order to make a difference in the system as you move further along in your life." Here Jane confirms that students learn the skills to be in it (the system): i.e. ways of saying, acting and being. She continues to say that students then can make a difference within the system. This would indicate that students must be a part of the dominant norm in order to disrupt that system. Also significant is the notion that if students aren't within this dominant norm of the college-educated, then it's hard to change the system. Therefore, it is important for students to have the choice, skill, knowledge and opportunity to attend college.

Relationships/connections. LIP provides access to a population that is considered outside of this gate, but LIP is not deconstructing the gate. There is a connection and relationship here with the role LIP plays with assisting students to enter this gate. In line 33, Sally asks if you can disrupt from outside the system. Here she is

interpreting the process - that students of the non-dominant culture need to be first within the gate and accepted within this space before they can disrupt and dismantle. She makes that inference because, she is saying, people within the dominant sphere won't value and be a part of transformative action led by people outside of this sphere. However, Sally adds, if students are included within the bubble or in the dominant sphere, then potentially they have more power to change the system, "to have the same...access to certain avenues of power" (line 42). Jane adds (line 43), "to be a part of the dominant, in order to disrupt." Here both teachers illustrate the schools' role but also their role within the school. There is a relationship between the students and the school and a relationship between the teachers within the school. These relationships signify what and who are molding students to eventually disrupt the structural power system, even if they aren't disrupting it in the present moment.

Another relationship that was apparent is Anne's discussion of schools as a sorting method. There is a relationship here with the dominant gate, that schools have disciplinary powers that prescribe students to an outcome. Anne further discusses schools as sorting methods, continuing to perpetuate class divisions and equity divisions (line 55). She sees that LIP provides some teachers disciplinary power within their curriculum to talk about race and the system of which students are a part. She recalls that LIP wanted her to teach a certain curriculum. This is identified as cultural domain of power, insisting on what is taught within the LIP classrooms. Anne admits to not wanting to teach this curriculum. She then said, "I was like nope, I'm teaching this book, because we need to talk about race in here" (line 59). When Anne says 'talking about

race' she uses this as an umbrella term for deconstructing or dismantling the gate. In this statement, the book that she is referring to teaches about racism and xenophobia of the dominant American culture. Anne facilitates conversations where students examine forms of structural oppression and power and deconstruct what this means. Anne recognizes this: "And like, I know at public school, like a DPS school I'd probably won't have that lee-way" (line 60). With this statement, Anne clearly acknowledges her ability to push back on the cultural power demands that schools prescribe, in this situation she names the district public school that would have disciplinary power to inform her what she should teach. She recognizes this as her own disciplinary and interpersonal power of what she believes she needs to deliver in order for students to have these skills to recognize the structural system. With these understandings students have the interposal power to deconstruct systems in the future.

Excerpt #3: Urban Students

The final excerpt was taken from book club 5 (November, 30, 2016). The focus of book club five examined institutionalized racism within education. The first reading was *Teaching by Numbers* (Taubman, 2009, p.17-54). The second reading was *The Art of Critical Pedagogy* (Duncan-Andrade & Morell, 2008, p. 1-22).

Jane	1.	Ummmm (.) I think the first question about what does it – what does it say, what does it mean to...
Erica	2.	Mean to address, the **urban** in urban schools.
Jane	3.	Okay, So um...I think first of all, it sort of connects to what we were talking about weeks ago⇑,
	4.	Where, um...I think there are some misconceptions⇑, about like what **urban** means,
	5.	And um (.) I think of it sort of as a way- *And they address this* in here- [pointing to a section in the readings]
	6.	It's a way of – it's a **safer** way of talking
	7.	a more **PC** way of talking about students of color.

Melissa 8. [interrupting] I wrote that too.

Jane 9. um....and I think like ahhhh
in our soso-in our cult- in our society sometimes we address, we say that
that urban schools are falling behind⇑ and like the achievement gap is about like **urban** schools or low income schools ummm]falling behind in terms of achievement]
10. And I think if.. if we are trying to ahhh keep our pedagogy in like the culture of students – Like then we need to think of them as more than **urban** kids.
11. Because there are urban kids who are being really successful ummm
12. and so I think (.) for me, when we are talking about what are we - how can we address (.) like students of color within an urban context I think it's a lot about, like there was one term they used "critically embrace the role of the underdog" and like like sort of acknowledge and fight and
13. this like the inequity that exists and teaching kids about their – where they are at- in this system and how to **fight it**.

Sally 14. I put like, it actually means like (?) . Um... but it's not as PC to say that oppressed populations are not achieving.

Melissa 15. Right, I had very similar things.

Jane 16. and then I think, sorry- [apologizing for talking more]
17. I think that they are also **related** because um...I think the culture of testing, is what **personally** what is preventing me from fully committing to the the type of culturally responsive teaching and project based teaching and and like the type of learning that I would really like to do and umm I think because, because I'm like well, well, I need to address standards.

Melissa 18. Yep (interrupting)

Jane 19. and....um....And I think ...that's often an excuse that teachers and schools use to them from doing this type of of teaching.

Sally 20. I think it said in there, even the schools that aspire⇑ to do it, will by the end of their first year, drift more towards like (.) the standards based um... **because...**
21. They are not trained enough and skilled enough to(.) have project base with cultural relevance (.) and still also address the standards because that's **really hard to do.**

Melissa 22. Right, and how do you track that- where's the data to back that up. You know like-

Sally 23. And how do you **know**, at what point in the year do you know that your kids **have** the skill and the –(interrupted)

Melissa 24. Look at this, we started here and got here and it's all – yeahhh

Sally 25. Yeah, it's one thing to say, *I want to like* teach in a culturally relevant and project based way, but that's **really** hard.

Jane and Melissa	26.	Yeah
Sally	27.	Especially when a lot of training (.) has not – we need teacher prep programs, including Teach for America but also like universities....
Melissa	28.	[interrupting]: when I think of my graduate program that I just – that was the number one thing that I felt was like missing the cultural ---culturally relevant pedagogy and like it was always talked around, it was like that fancy word.
Sally	29.	It's a great thing to have!
Melissa	30.	Yeah – let's talk about culturally relevant pedagogy being great. and you should have it.
	31.	We will talk about it tomorrow.
Sally	32.	Have appropriate books!
Melissa	33.	**Exactly.**

Identities. Jane begins by examining what 'urban' means in the context of this reading but also within general narratives. "Where um...I think there are some misconceptions about like what urban means" (line 4). Here she is describing a situated meaning for the word "urban" (Gee 2014). Gee describes situated meanings when a word takes on a specific meaning within different contexts of use (Gee, 2014, p. 83). Urban often is defined as a city living space or residence near a town, a space or place. 'Urban students' could simply be students residing in cities. When Jane is highlighting the situated meaning of 'urban' describing students, she is actually identifying students with a raced and classed background. Jane continues to say, "It's a way of – it's a safer way of talking, a more PC way of talking about students of color" (line 6 & 7). She highlights that students who often reside in urban communities are students of color. This racial quality isn't highlighted in the word 'urban' because urban

simply highlights a space or place. She says 'urban' is a safer word or "PC". "PC" is an abbreviation for politically correct, a dominant narrative. She is saying that "urban" (as a description of a population) is more politically correct than saying "students of color." Jane says urban schools or low income schools as interchangeable or synonymous terms. Also within this situated meaning of the word, class is inherent in the discussion of low income. These descriptors are synonymous with populations that experience structural power and oppression, and dominant narratives is not to acknowledge that oppression still exists or that the term "oppression" is off-putting to people within the dominant sphere (Hill-Collins, Bilge 2016). Therefore, urban schools or low income is 'safer' for the identities who speak from a dominant narrative.

She further discusses that the societal narrative around the achievement gap is about urban schools or low income schools are falling behind. Jane continues, ". . . and I think if...if we are trying to ahhhh keep our pedagogy in like the culture of students - like then we need to think of them as more than urban kids" (line 10). She is critiquing the use of "urban" as a contemporary euphemism that designates many different ethnic backgrounds, socioeconomic backgrounds and cultural backgrounds under this single colorblind term "urban." Marx (2006) explains, "At the same time antiracist discourse is considered divisive and controversial, colorblind language is considered neutral, and even politically correct, by much of the dominant culture" (p. 17). Jane recognizes that society needs to see the complexities of each individual's identity rather than erasing the diverse qualities of populations and/or schools. Here she is problematizing the multifaceted and

complex identities with urban students, but also problematizing the ease with which the dominant culture combines all students into one word.

Jane highlights her own identity when she says, "So I think for me, when we talk about what are we - how can we address students of color within an urban context, I think it's a lot about, like there was one term they used, 'critically embrace the role of the underdog' and like like sort of acknowledge and fight this like inequity that exists and teaching kids about their - where they are at – in the system and how to fight it" (line 12 & 13). Here she recognizes that her role is not to neutralize or make invisible their racialized and classed identities. She sees her role as a teacher to assist in discussing the systems which students are within. With this acknowledgement, she has disciplinary power as an educator to do this work. This disciplinary power is the knowledge of the system and the pedagogies to assist students with understanding the system. Jane working in opposition of the inequities of class, race, ethnicity, age, religion or citizenship. In line 19, she recognizes culturally-responsive teaching and project-based teaching as two methods of teaching that imply students learn about the social inequities and combat these. Both of these methods would be in opposition to the banking model of 'ready made' knowledge; they would actually critique the dominant status quo and the assigned place in the social hierarchy (Freire, 1994).

Jane admits that the culture of testing is preventing her from fully committing to this type of teaching because she needs to address the standards. Here she exemplifies the interpersonal power to recognize that the system needs dismantling. She also has the disciplinary power with the understanding of how to teach using these methods.

However, she is at an intersection with the structural domain of power, dictating what state standards should be taught. She refers to the "culture of testing" which is represented within the state exams. These state exams are based on the state curriculum standards. Jane acknowledges the importance of her students passing these state exams because passing these is what helps students gain access to that dominant sphere discussed in excerpt 2. Therefore, she believes she needs to teach to the standards. In line 17 she says, "I need to address the standards." She concludes that the content that is within the standards and exams is not inclusive of lessons that address social inequities. She potentially is speaking from her math educator role, where the standards do not include learning about social inequalities. Jane is potentially confined by the disciplinary power to intertwine these.

In addition, there is a cultural domain of power with LIP cultural practices. LIP's Framework for Excellent Teaching is a document that defines teacher performance. One standard for teaching states, "Teachers backward plan from college-readiness, common core, and state standards to create: a. assessments b. goals c. scope and sequences d. enduring understanding and essential questions, f. unit plans e. objectives" (artifact 1). The school provides a conceptual math curriculum with daily objectives, problem sets and daily assessments. The framework and the curriculum are not conducive to project-based learning and culturally-responsive pedagogies that she says she desires to teach. These pedagogies of teaching require students to drive learning with projects that are initiated by students and focus on inequities within their communities. Often this form of teaching can't be constructed from 'backwards' planning or an objective

approach. This highlights a cultural domain of power, valuing a certain type of teaching (objective driven) and devaluing others (culturally-responsive or project-based). Jane is at an intersection; she has the disciplinary power to highlight and recognize the pedagogies that dismantle systems and she is inferring that this is important. Additionally, the structural domain defines academic content on the exams. However, she acknowledges that she is constricted by structural and cultural demands of power that prescribe not only what to teach but also how to teach.

Significance. Sally and Melissa continue to discuss the challenges to "track the data" using project-based or culturally-relevant pedagogies. Tracking data is a term that the school uses to keep track of the many forms of data that teachers use to analyze student mastery. What is significant here is the ingrained understanding that all knowledge must be "able to track" or quantify. LIP's Framework for Excellent Teaching says teachers "Plan a daily objective that is achievable, rigorous and measurable" (Artifact 1). This is LIP's cultural domain of power saying that knowledge must be measurable. These objectives are broken down to daily skills such as find the area of a triangle or solve area problems involving word problems. These are assessed each day in the form of an exit ticket for student mastery. Formative assessments are given out quarterly and analysis is done to aggregate each test question and align it to specific standards. Reports detail which students have mastered which standards. Therefore, Sally and Melissa recognize that project-based learning or culturally relevant teaching does not fit into this regimented disciplinary structure because both of these methods of

teaching provide students the freedom to design within the projects or potentially a curriculum relevant to students.

Sally notes the challenge of having the content knowledge it takes to teach in a culturally relevant and project-based way, acknowledging, ". . . but that's really hard" (line 27). Often this knowledge comes from understanding and knowing the community that students are a part of or reside in, which is often different than the communities of the teacher. She further concludes that teacher preparation programs including Teach for America need to prepare teachers with these methods and content of teachings. Melissa adds to her statement that she felt this training was missing and, "We'll talk about it tomorrow" (line 31). Melissa narrates as if she is the instructor saying, "we'll talk about it tomorrow." This indicates the idea that it's always on the agenda for tomorrow, but never talked about today. By saying, "It's a great thing to have" (line 29), Sally is simplifying culturally relevant pedagogy to something one can just have in their pocket or a tool kit/list of action steps. However, this is in contradiction with her prior sentence where she is problematizing that these methods aren't objective-driven or measurable in nature. Additionally, one may argue that this may allude to a disciplinary power where Melissa and Sally do not have the content knowledge to infuse project-based, anti-oppressive or culturally relevant pedagogy with standards-based instruction.

Conclusion

What I attempted to highlight within these experpts is that racial identities are constructed in between and within multiple domains of power. These racial identities were demonstrated through language, acting and being (Gee, 2014). It was evident that

there were moments when these participants had the interpersonal power and knowledge to recognize that students were describing beauty from white narratives that become oppressive to students' identities due to the darkness of their skin color. There were other moments when teachers didn't have the interpersonal power to discuss topics of race and instead silenced the dialogue or used pronouns such as it. There were many instances where teachers felt empowered with the disciplinary pedagogy or authority power to disrupt students' perspectives. Participants were cognizant of the authority and power that their (the teachers') voice carried by "telling" students differently. Participants also questioned whether these conversations these potentially disruptive conversations and should be done with their white teacher. Teachers felt empowered within cultural domains of power and at times to teach curriculum that they viewed as anti-oppressive and necessary in their classroom spaces. At other moments they felt constricted by the cultural power of the school and the demand for quantitative, scripted and prescribed methods of teaching. Lastly, teachers identified how the school was positioned within the structural power domain and provided access to students into dominant gates. But participants also felt constricted with their structural position as white women to disrupt students' perspectives and encourage other examination through an alternative lens.

With these excerpts it is evident that understanding the intricacies of racial identities and the conceptions of racial identities is complex. There are multiple domains of power that intersect and position people within and between multiple identities, this influences language, actions and ways of being. Additionally, these multiple domains of

power influence the way teachers conceptualize their personal racial identity and also the racial identity of their students.

Conclusions

I hope this writing has been successful in illuminating the complexities that influence the identities of teachers and students. Throughout this study I was able to examine teachers' ideas, thoughts, understandings, perspectives and conceptions about their identities. Teachers were able to examine these conceptions regarding who they represented both within their classroom but also as individuals outside of their work. Participants examined readings that potentially sparked reflection on their socially-constructed definitions of racialized selves. These reflections and understandings were discussed through a lens of pedagogy of the oppressed and intersectionality. Both of these theories assisted in illuminating the power dynamics that influence the construction of one's racial identity. Using these frameworks, my hope was not to produce an essentialist approach, where racial identity had a sole focus on race. Rather, I drew on a nuanced approach taking into consideration the multiple influences of contemporary thinking that have impact on teachers' conceptions of racial identity.

Within chapter four, I continued to highlight participant's reflections and naming of systems that led to inequities for individuals. They also were able to deconstruct how their own prospective bias and assumptions were representative of dominant lenses. It was discussed within chapter two that teachers often replicate dominance through enactment of whiteness. This is evident when teachers privilege whiteness and fail to acknowledge the inequities that are prevalent for some racial groups. Modica (2015) states, "Whites do not identify nor recognize the inequities that are prevalent and

therefore maintain this status of dominant privilege" (p. 3). Instead, participants were able to identify and recognize inequities due to systematic oppression and their role in it. They were also able to deconstruct their historical understandings of self and racialized self to identify ways they privilege their perspective, understandings and beliefs. They discussed moments when they discovered their own understanding. Participants were able to see beyond racialized identities represented as skin color, but identify where power and oppression can be attached to race.

The teachers in this study acknowledged the dominant practices and academics that are taught and reinforced within their classrooms. Banks (1993) states, "Transformative academic scholars assume that knowledge is not neutral but influenced by human interests, that all knowledge reflects the power and social relationships within society, and that an important purpose of knowledge construction is to help people improve society" (p.9). Participants were able to examine their own forms of knowledge and perspectives identifying them not as neutral but as informed by their own historical upbringings, social relationships and power. They questioned, reflected and critiqued these in order to understand them more deeply.

Participants identified how certain identities - acting, being, talking - were validated within the school space and how other identities were being diminished. They worked in resistance to these to value the complexities of their student identities, learning styles and interests. They viewed students holistically where knowledge was constructed from more than academic content. Valencia and Solozano (1997) discuss deficits that teachers associated with students of color. These participants did not view students

through these deficit lenses. Instead, these teachers valued the need to teach to the dominant culture with language, pedagogy and actions; however, they did so in a way that still validated children's identities and what cultural capital they brought to the classroom. They formed relationships with students where they could see the intricacies of each student and teach to these but also build off of their strengths.

Lastly, in order to combat the injustices many students could face, the participants functioned with urgency, high expectations and empowerment. Participants' practices demonstrated an urgency for learning. They understood students' place within systems of academic underachievement and viewed learning as a way to combat this. There was an urgency for learning which took the form of efficient use of time but also rigorous lessons. High expectations were influential in both practice but also in the perspective of work. Students were held to high expectations during instructional time, but the participants also held high expectations for themselves as educators to be thoughtfully prepared and conducted lessons of rigor. Lastly teachers taught to empower students to make choices that would benefit their long term goals. Teachers also felt empowered within their classroom space to make change towards oppression their students and they faced.

Chapter five illustrated how teachers' conceptions of racial identity were constructed both as powerful or powerless - a place of intersection and duality. If oppressors are characterized as people who hold more power, there were moments when the participants in this study felt as though they were oppressors influencing thoughts, actions, rewards, consequences and knowledge for themselves but also their

students. This power they held came from positions of racialized, classed, gendered, aged or authoritative - rather different domains of power.

However, another part of this duality, explained in the same narrative, is one in which teachers shared descriptions of being power-less or oppressed. This oppressive power came from racialized, classed, gendered, aged or authoritative - rather different - domains of power. These power domains influenced their thoughts, practices, actions and ways of beings. These domains of power then constructed and defined parts of participants' identities. Participants were conflicted in this middle ground, duality or intersection between (being the) powerful/oppressors and (being the) powerless/oppressed. Using an iteration of critical discourse analysis, I highlighted these moments where teachers discussed their thoughts, ideas, and understandings as a result of different power domains co-existing and co-constructing their identities.

Interdisciplinary power domain was held within teachers' internal and personal knowledge and understanding. Teachers shared their understandings about dominant perspectives and systems that reinforced these perspectives. In Anne's case, she had the personal knowledge to recognize that her students' conceptions of beauty were built from a socially-constructed white narrative. Sally had the awareness to highlight who, what and how people were included into the dominant sphere. Jane had the consciousness to discuss how students' identities are minimized to "urban students" and who benefits from this label. With these excerpts, it is evident that teachers have the interpersonal power to critique oppressive systems but also use this understanding to inform the dialogue, perspectives and practices in their classrooms.

Within the disciplinary power domains teachers often felt empowered because they had the pedagogical skills and disciplinary skills to dismantle or disrupt systems of oppression or master narratives. Additionally, teachers had the authority to have these conversations because they were the teachers within the classrooms where students are expected to listen and learn. While participants felt empowered within the disciplinary power domain they also felt constrained. Participants shared narrations where they felt powerless because they were confined due to the pedagogies and curriculum they were expected to use. Additionally, they potentially didn't understand how to integrate anti-oppressive pedagogy within the prescribed LIP pedagogies or curriculums which leads to the disciplinary domain of power.

Participants identified cultural power through language, practices or ways-of-being that were considered important to the school context or general narratives within education. Participants discussed how practices, language and ways-of-being, within the schools validated or dismissed representations of students' and teachers' identities. Participants recognized the cultural power within the school institution and what practices, content and academics were valued and how this influenced their practice and identities as teachers. At other moments having this cultural knowledge was powerful because this assisted students in being validated within dominant spheres. But this cultural power constrained the anti-oppressive teaching pedagogies that participants recognized as paramount to classrooms.

Structural domain of power influenced identities from a nation state or dominant status quo narrative. Sally recognized the role the school played in deconstructing

current forms of structural power, where the school combats systemic underachievement within many inner city schools. Participants understood their structural position as white women and how this played a role in the ways they think, act, behave, and construct and deconstruct narratives for themselves and their students. Participants problematized the multifaceted and complex identities that students make up and how structural power within the dominant culture diminishes these to single terms. Participants recognized influences on pedagogy and curriculum from standards and policies that informed and maybe even prescribed their pedagogy of teaching.

Returning to Freire, he discusses the idea that the oppressed eventually serve as the host of the oppression within themselves. The oppressed need and depend on the oppressor and don't see their own existence without the oppressor. According to Freire (1993), "The oppressed cannot perceive clearly the order which serves the interest of the oppressors whose image they have internalized" (p. 62). The prescriptions and oppression become internalized and a normed way of being or acting. Even though this way of being is actually in the interest of the oppressors. This resonated in the narrations where teachers recognized the power constraints from cultural and structural positions. Jane didn't believe she could teach in a social justice and project based way because she needed to hit all the standards; therefore she stuck to this prescription of the oppressor –the standards and policy. This prescribed (standards) content material doesn't highlight dominant perspectives, and therefore Jane continued teaching in the interest of the oppressor. And if she's teaching with pedagogies of banking (rather than project-based), she's also teaching in the interest of the oppressor. Without an attempt to combat

or transform, Jane succumbs to the oppression within herself because she has internalized the oppressor's narrative so deeply that she doesn't see another method to conduct teaching.

However, if the oppressed can remove themselves from the oppression just slightly and see how the oppression is perpetuated they are working towards praxis. Freire (1993) defines praxis as, "Reflection and action upon the world in order to transform it" (p. 51). Participants were reflecting and conversing over the readings. They were dialoguing or critiquing thoughts that drove participants to new spaces of their understanding of power, perpetuation and oppression. Participants were doing, conducting and enacting this first step of praxis.

The participant reflection didn't lead to action that consisted of transforming, overhauling or overturning oppression entirely. Freire states, "The insistence that the oppressed engage in reflection on their concrete situation is not a call for armchair revolution. On the contrary, reflection - true reflection—leads to action" (p.66). These participants were not sitting within an armchair revolution; they did take action, even though that action may have been seemingly small from a reader's or observer's perspective. However, I do believe that these themes were a steps towards action and transformation, combating the oppression both teachers and students face.

This study provided insightful findings for how to support teachers to critically reflect, recognize and make meaning regarding their own racial identities. It also demonstrated the multiple ways they conceptualize their racial identity. The participants were also able to make steps toward dismantling oppression (i.e. social, economic and

political etc.) through their micro classroom practices. This work helps us to understand that structural domains of power (policy and standards) and cultural domains of power (schools) are ever-present today - and potentially not changing significantly tomorrow. With this understanding, further research is needed to develop pedagogies and practices for teachers that are useful and realistic, that recognize the intersections practicing teachers are divided between and within. Specifically, research and practice that account for the structural and cultural power domains and demands that hold teachers within/at these intersections are needed. Additionally, we must work to further understand these domains of power and how they impact teaching perspectives, practices and learning.

While these participants weren't necessarily overhauling systems, they still portrayed valuable transformative reflections and practices that didn't perpetuate all aspects of the dominant system. Duncan-Andrade and Morrell (2008) stated, "This urban critical pedagogy sees the recognition of the conditions of inequality and the desire to overturn those conditions for oneself and for all suffering communities as the starting point and motivator for the urban educator and for the urban students" (p. 10). I can conclude that these educators recognized root causes of inequality and these understandings impacted their conceptions and practices within their classroom. This understanding calls for more research on practices and pedagogies that similarly can be conducted within the normed or dominant system while still taking small steps towards the dismantling systems.

The book club sessions also provided a lens for the participants to examine the intersections of power domains, structural, cultural, interdisciplinary and interpersonal within not only macro-level systems but also within education specifically related to pedagogies. The readings integrated these domains of power in relation to race and racial identities. For example, week one examined scientific racism or how race evolved throughout the eighteenth century. Additionally, this week's readings examined the social constructions of race. These readings examined how structural power domains influenced race today. Additionally, this informs the interpersonal power that individuals carry in regards to race. Week five examined institutionalized racism within education. This week's readings examined the how the testing culture affects teaching and the mechanisms that narrate urban schools as 'failing.' Week five integrated disciplinary and cultural power domains by discussing teaching practices and goals of school systems. Further research is needed to gain a greater understanding on the how teachers took up these readings. Potentially if the readings provided greater insight and value towards conceptions, views and/or potentially even practice.

Additionally, while this paper may seem to critique the cultural power of LIP that influences student and teacher identities, I also recognize that the school is in many ways dismantling the inequalities of education that pertain to certain people. Duncan-Andrade and Morrell discuss that urban schools are actually not failing but rather doing what they are set up to do (2008). They further state, "If urban schools have been decried for decades as "factories for failure" (Rist, 1973), then their production of failure means they are in fact successful at producing the results they are designed to produce" (p. 5). I

would argue that LIP is differentiated from the many other urban schools and is attempting to produce results; these results being college-bound students. There is a structural reality that exams are the measure of success and mastery. Therefore, it makes complete sense to teach curriculum that is aligned to these standards and exams. Rarely do these exams and standards include teaching students about conditions of social and economic inequality or oppression. I do not attempt to say that a teacher can't do both, however when one is not represented on state exams or within standards there seems to be less urgency to teach this. Therefore, until systematically the focus of teaching and knowledge measured from exams and standards is changed to include social inequality and academic content, I do not fault LIP for their precise teaching to these standards.

With this current state, I know the educational research community is working diligently towards critical work within teaching programs and I do not attempt to minimize this research. There is additional work to be done in order to build on the current understandings of this complex work. I refer back to my introduction where I spent a year learning about race and my racial identity with two African-American colleagues. These two changed the way I thought, viewed, understood and conceptualized my own racial identity and the identities of my students. This authentic relationship prompted me to readings, narratives, critical reflections and digging deep into what race means to me. These conceptions of race have impacted my classroom. While I may not have been dismantling the overall system - my relationships, my language, my perspectives *have* changed my classroom. Therefore, my conceptions of racial identity changed my classroom. This is one step to dismantling the system. I

encourage additional research on methods to continue to build upon this critical racial work with pre-service and in-service educators. According to DeMonte (2015) "In the next decade, more than 1.5 million new teachers will be hired into schools and classrooms and that's a conservative estimate. Some say that the number of new teachers entering the profession will be much higher- closer to 3 million" (p. 4). If 1.5 million teachers have the opportunity to do this critical work, truly examine systematic oppression and the ways this influences classrooms, I believe there could be great impact on the conceptions of identities of teachers. These conceptions lead to action and practice within the classroom and therefore impacting students immensely.

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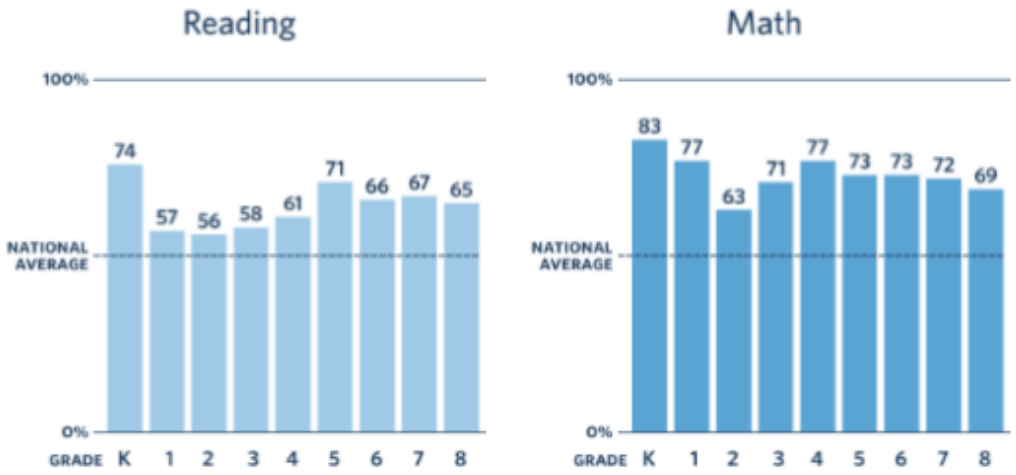
Appendix A:

Growth Targets in 2014-2015

Percentage of students Meeting or Exceeding Growth Targets in 2014-2015

Across all grades and subjects, the majority of LIP students are outperforming the national average annual growth

(Pseudonym was used and therefore title was adjusted accordingly)

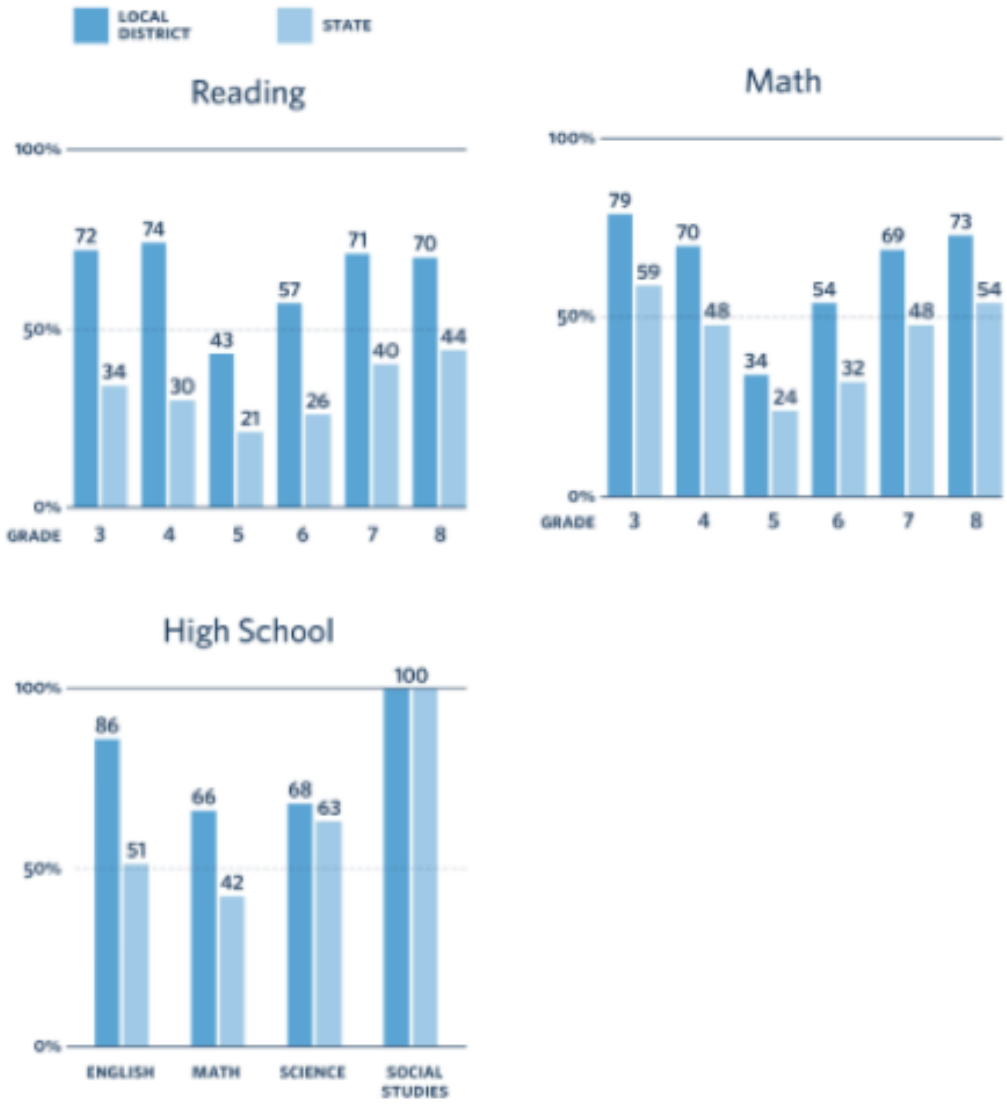


Growth targets represent fall-to-spring growth based on NWEA's MAP assessment.

Appendix B:
Performance Comparisons

Percentage of LIP Classes Outperforming Local Districts and States in 2014-2015

(Pseudonym was used and therefore title was adjusted accordingly)



This data excludes the 5 percent of LIP students whose state test scores have not yet been released by Blytheville & Helena (AR), Jacksonville (FL), Nashville (TN), and Oklahoma City & Tulsa (OK). These charts will be updated upon the states' release of data.

Appendix C

Interview 1 Protocol

1. Tell me a little about yourself: about growing up in, your family, college experience etc.
2. Discuss how you ended up working at LIP and your desires to continue working for the organization.
3. Discuss how racial identity plays a role in your philosophy of teaching.
4. When you reflect on your identity, describe how you identify- this can be racially, economically, religiously etc.
5. Discuss the first moment you remember encountering race? (This could be a situation or moment of exposure etc.)
6. Tell me about previous experiences with people unlike yourself (racially, socioeconomically, sexual orientation)
7. Were/Was there individuals/experiences or encounters in your life that have impacted or shifted your lens of your racial understanding for self and others?
8. How have you more recently, continued to expand your understanding of race and ethnicity?
9. Tell me about the students you work with. This could be racially, economically, religiously (etc.) in nature.
10. Do you think having a NON diverse class impacts your perspective (non diverse in race of students, but still different than you as a teacher)? If so how?
11. Discuss some of your strengths as an educator
12. How do you build relationships with students?

13. Discuss how your understanding of racial identity may or may not play a role in your daily interactions with students.
14. How does your school environment assist you in understanding the complexities of race in the workplace.
15. Anything else I should note?

Appendix D

Interview 2 Protocol

1. How do you conceptualize the racial identity of yourself?
2. How do you conceptualize the racial identity of your students?
3. Describe how you emotionally felt during and over the course of the sevenweeks of this study.
4. Tell me about the progress of your racial awareness over the course of the last three months?
5. What are ways that you think your classroom is influenced by your awareness to race and racial identity?
6. How do you think this PD impacted your thinking about race and racial identity of yourself and others?
7. How did you think your awareness to your racial identity impacted your classroom or interactions with students due to this intentionality around race?
8. How do you think your classroom experiences with this racial awareness informed the book club context?
9. Discuss some of your expectations in your classroom.
10. How do these expectations play out in your daily interactions with students?
11. When you think about humanizing your students, what comes to mind? (how do you teach socio emotional learning)
12. Discuss some of your biggest take-aways from this study either through the readings, reflections or dialogues we shared.

13. Talk to me about your fears regarding talking about race.
14. How have your reflections impacted these thoughts about breaking silences about racial dialogue or critical pedagogy or race in the workplace?
15. What perceptions do you silence or have you silenced about your students?
16. What could I (as a researcher) have done better for you to have greater impact to your development. (different content? more pedagogy vs. theory? book club layout? my preparation? my ability to keep the conversation on track? my role in the classroom?)
17. What did you do or didn't do that impacted your learning throughout the study?
18. Do you have any other things I should know?

Appendix E

Book Club Readings

Week 1: Racial Development in the United States
Chapter 2: Scientific Racism Watkins, W. (2001) *White architects of black education: Ideology and power in America 1865-1954.* New York, NY: Teachers College, Columbia University.
• Scientific Racism: all humans derive from the White race, and thus mankind is divided into races of unequal worth. Superior races are in a fight to maintain their position. • 18th Century Europe and American Influence on Race: Inequality is the foundation of natural order. • Onward Polygyny • Darwinian Revolution: Early work suggested struggle for existence among biological organism and those better suited survive because some organisms are superior others inferior. Survival of the fittest came to viewed in terms of business, economy and race relations. • Social Darwinism and Colonial Conquest: Racism is more appropriately associated with modern nationalism, conquest and labor market than with biological science. • Eugenics and Race in America: scientific racism cannot be separated from economic and political order, nor form historical dynamics of power and oppression.
The Social Construction of Race: Some Observations on Illusion, Fabrication and Choice. Haney-Lopez, I. (1994). The social construction of race: Some observations on illusion, fabrication and choice. *Harvard Civil Rights-Civil Liberties Law Review,* (29), 1-52
• Law serves not only to reflect but to solidify social prejudice, making a law a prime instrument in the construction and reinforcement of racial subordination. • Collections of individuals who share a common culture and similar worldview, these communities provide the crucial bridge between race and identity • Race is neither as essence nor an illusion, but rather an ongoing, contradictory, self-reinforcing process subject to the macro forces of social and political struggle and the micro effects of daily interactions. • Examination of the definition of race by examining the deployment of race in our daily lives. • Examining the connections between race and personal identity. Racial groupings in our society have been built upon and in turn have built up the edifices of cultural groups, establishing a close relationship between races and communities.

Week 2: Whiteness and White Privilege
Chapter 6: White Identity Tatum, B. (1997). *Why are all the Black kids sitting together in the cafeteria? And other conversations about race.* New York, NY: Basic Books.
• Examines unexamined whiteness • Examines abandoning Racism • Describes Janet Helms process of development for Whites • Defines a positive white identity • Provides points of discussion to speak up about systems of oppression.
Chapter 2: Behind the White Curtain Deliovsky, K. (2010). *White Femininity: Race, gender and power.* Black Point, Nova Scotia: Fernwood Publishing.
• Political struggle to interrogate whiteness • Whiteness as positional superiority • Whiteness as an ideological and relational category • Whiteness as an un/marked category? • Whiteness and white people

Week 3: Institutionalized Racism: Racism in Relation to Oppression
Chapter 1: The Possessive Investment of Whiteness Lipsitz, G. (1998). *The Possessive Investment in Whiteness*. Cambridge, MA: MIT press.
• Looking at whiteness within the frame power structures and dominance • Examining social structures that generate economic advantage for certain populations. • Contemporary whiteness vs. whiteness over the years • Policies that hold or provide resources for aggregated(?) groups: environmental, housing, education, economic • How this potentially affects groups of people
Chapter 3: The Color of Justice Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness.* New York, NY: The New Press.
• Perspectives on the war on drugs • Policies and consequences to incarceration • Under caste system is defined • Policing policies • Discriminatory law enforcement and sentencing

Week 4: Institutionalized Racism
Chapter 1: Toward a Political Sociology Watkins, W., (2001) *White architects of black education: Ideology and power in America 1865-1954.* New York, NY: Teachers College, Columbia University.
• Education as a political entity • Political/ideological within this context means the imparting and reinforcement of ideas and values that support the current economic and social order. • Schools as an avenue to develop people for what the country needs • What is ideology of education today? • Examination of social justice excluded from curriculums • Identification of unquestionable truths. • Reproduction theory and teaching against this
Chapter 3: Postcolonialism and Globalization in Education Rizvi, R. (2009). Postcolonialsm and globalization in education. In R.S. Coloma (Eds.), *Postcolonial challenges in education.* (pp.46-54). New York, NY: Peter Lang Publishing.
o Globalization captures the changes that have transformed the world over the past 3 decades: contemporary capitalism, declining power of national system, rise of transnational organizations etc. o What is inferred in the scope of education? o Where do we see global initiatives rather than community based? o How is global/national discourse inevitable? o Examination of developed vs. non developed European projects of imperialism and colonialism.

Week 5: Institutionalized Racism Within Education
Chapter 3: Tests Taubman, P. (2009). *Teaching by numbers.* New York, NY: Routledge.
• How testing culture affects teaching? • Examination of big business within testing industry. • Identification of how testing silences students voices and abilities, alternatively how it gives voice. • How does race play into the discourse of accountability and standards?
Chapter 1: The Challenges and Opportunities of Urban Education Duncan-Andrade, J., & Morrell, E. (2008). *The art of critical pedagogy.* New York, NY*:* Lang Publishing.
• Urban schools set up for failure and what are the mechanisms of this • Narration of schools: failure and meritocracy • Permanent underclass

• Structural realities to develop a system of education that is meaningful to economically disenfranchised communities • Subtractive schooling • Critical praxis

Week 6: Race in Relation to Practice
Chapter 10: Embracing a Cross-Racial Dialogue: We are struggling for Words Tatum, B. (1997). *Why are all the Black kids sitting together in the cafeteria? And other conversations about race.* New York, NY: Basic Books.
• Productive talk • Paralysis of fear: rejection, solidarity, anger, frustration • Alternative critical methods
Chapter 4: What a Coach Can Teach a Teacher Duncan-Andrade, J., & Morrell, E. (2008). *The art of critical pedagogy.* New York, NY*:* Lang Publishing.
• Vehicle: to drive critical pedagogies • Praxis: Reflexive, self assessment, high expectations, heightened conscious • Counter Hegemonies: Norming, normalization, collective achievement, transformational communities. • Problematizing multi-cultural education.
Chapter 3: Critical Pedagogy in an Urban High School English Classroom Duncan-Andrade, J., & Morrell, E. (2008). *The art of critical pedagogy.* New York, NY*:* Lang Publishing.
• Underlying principles • Promoting sense of empowerment • Students as critical consumers • Draw on known worlds to students • Social critique and praxis intertwined

Appendix F

Book Club Writing Prompts

Week 1
• Who are you? • What brings you to this group and your interest in this topic? • What is your biggest reservation in participating in this conversation? • What resonated with you about readings or what lingering questions do you have that we could open up for discussion?
Week 2
• What are the ways that we assume "whiteness" and take it up as a norm? • What resonated with you this week.
Week 3
• Explain an interaction with a person or student where your brain went into reflection mode or analysis mode with something you have been jelling on or thinking about. This could be from reading, dialogue or neither. Something that's been on your brain. • What is examining racial identity to you - and how does this week's reading play a role into your definition. • Use one word about how you are feeling reading about this week's readings and explain
Week 4
• Describe something that you have learned or spent more time thinking about over the course of the last four weeks? • What did you pick up, realize or re-discover as the purpose of education from these articles. • What was your biggest take away from this week's reading? • What is one lingering question that you have about this week's readings?
Week 5
• What does it mean to address "urban" in urban schools to you? • What was your biggest take away or question from testing chapter • How do these two chapters relate? • What do you see as benefits of testing?
Week 6
• What was your biggest take away from this week? • Think/Write about main points from your assigned article. • When you silence racial dialogue, where is the "cause" come from - fear, anger, frustration etc. • Where do you see a. push back or b. knowing how to use critical pedagogy in your practice?

Appendix G

Transcription Conventions

Code	Definition[4]	Example
line	Lines constitute a larger unitary block of information with the language as a whole.	
Stanza	"Clumps" of lines that deal with a unitary topic or perspective which appears to have been planned together.	
(.)	Indicates tone unit was complete, that is a rising or falling pitch of the voice that sounds final.	*graders.*
bold	Said with emphasis and louder	But I don't even **know** if that's like-okay.
(low pitch)	The overall preceding unit was said in an overall quieter in volume	hmmm (yes)
(?)	A question was asked, natural tone lifting.	You know?
Speed	Said with increased speed	*I literally I don't know how this came up*,
underlined	Words that are underlined carry slower speed	some **ranking system**
S p a c e	Words that are underlined and spaced said even more slow and drawn out.	**c h a n g i n g**
(⇑)	Increase intonation	different⇑ than
(⇓)	Falling intonation	you⇓
(,)	Slight pause	*trying to*,
.....	Longer hesitation or pause	*trying...I don't*
[description]	Description of situation or reference.	[quotations she used with her hands]
(-)	Interrupted (self or other)	being like-
(!)	Said with excitement	books!

[4] Transcription conventions are adapted from the Jefferson system and Gee (2014). The format of the convention table is modeled on one used in Majors (2007).